



Henry Cornelius Agrippa

HIS

Fourth BOOK

OF

Occult Philosophy.

OF GEOMANCY.

MAGICAL ELEMENTS of *Peter de Abano.*

ASTRONOMICAL GEOMANCY.

The NATURE of SPIRITS.

Arbatel of MAGICK.

Translated into English by *Robert Turner*, Φιλομαθης.

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MVSEVM
BRITAN
NICVM

The PREFACE
To the unprejudiced Reader.

AS the fall of man made himselfe and all other creatures subject to vanity; so, by reason thereof, the most noble and excellent Arts wherewith the Rationall soul was indued, are by the rusty canker of Time brought unto Corruption. For Magick it selfe, which the ancients did so divinely contemplate, is scandelized with bearing the badg of all diabolical forceries: which Art (saith *Mirandola*) *Pauci intelligunt, multi reprehendunt, & ficus canes ignotas semper allatrant:* Few understand, many reprehend, and as dogges barke at those they know not: so doe many condemne and hate the things they understand not. Many men there are, that abhor the very name and word *Magus*, because of *Simon Magus*, who being indeed not *Magus*, but *Goes*, that is, familiar with evill Spirits, usurped that Title. But Magicke and Witchcraft are far differing Sciences; whereof *Pliny* being ignorant, scoffeth thereat: for *Nero* (saith *Pliny*) who had the most excellent Magicians of the East sent him by *Tyridates* king of *Armenia*, who held that kingdome by him, found the Art after long study and labour altogether ridiculous. Now Witchcraft and Sorcery, are workes done meerely by the devill, which with respect unto some covenant made with man, he acteth by men his instruments, to accomplish his evill ends: of these, the histories of all ages, people and countries, as also the holy Scriptures, afford us sundry examples. *Plin. lib. 30. Nat. Hist.*

But *Magus* is a Persian word primitively, whereby

is expreſt ſuch a one as is altogether converſant in things divine; and as *Plato* affirmeth, the art of Magick is the art of worſhipping God: and the Perſians called their gods Μαγοι: hence *Apollonius* ſaith, that *Magus* is either ὁ περὶ θεῶν θεός, or θεραπευτὴς θεῶν: that is, that *Magus* is a name ſometime of him that is a god by nature, & ſometimes of him that is in the ſervice of God: in which latter ſence it is taken in *Matth.* 2. 1, 2. when the wiſe men came to worſhip Jeſus, and this is the firſt and higheſt kinde, which is called divine Magick; and theſe the Latines did intitle *ſapientes*, or wiſe men: for the feare and worſhip of God, is the beginning of knowledge. Theſe wiſemen the Greeks call *Philoſophers*; and amongſt the Egyptians they were termed *Prieſts*: the Hebrews termed them *Cabaliſtes*, Prophets, Scribes and Phariſees; and amongſt the Babylonians they were differenced by the name of *Caldeans*; & by the Perſians they were called *Magicians*: and one ſpeaking of *Soſthenes*, one of the ancient Magicians, uſeth theſe words: *Et verum Deum merita majeſtate proſequitur, & angelos miniſtros Dei, ſed veri ejus venerationi novit aſſiſtere; idem dæmonas prodis ſerpentes, Vagos, humanitatis inimicos*: *Soſthenes* aſcribeth the due Majeſty to the true God, & acknowledgeth that his Angels are miniſters and meſſengers which attend the worſhip of the true God; he alſo hath delivered, that there are devils earthly and wandring, and enemies to mankind.

So that the word *Magus* of it ſelf imports a Contemplator of divine & heavenly Sciences; but under the name of *Magick*, are all unlawful Arts comprehended; as Necromancy and Witchcraft, and ſuch Arts which are effected by combination with the devil, and whereof he is a party.

Theſe

These Witches and Necromancers are also called *Malefici* or *venefici*; sorcerers or poisoners; of which name witches are rightly called, who without the Art of Magicke do indeed use the helpe of the devill himselfe to do mischiefe; practising to mix the powder of dead bodies with other things by the help of the devill prepared; and at other times to make pictures of wax, clay; or otherwise (as it were *sacramentaliter*) to effect those things which the devil by other means bringeth to pass. Such were, and to this day partly, if not altogether, are the corruptions which have made odious the very name of Magick, having chiefly sought, as the maner of all impostures is, to counterfeit the higheſt and most noble part of it.

A second kind of Magick is Astrologie, which judgeth of the events of things to come, natural and humane, by the motions and influences of the stars upon these lower elements, by them observ'd & understood.

Philo Judæus affirmeth, that by this part of Magick or Astrologie, together with the motions of the Stars and other heavenly bodies, *Abraham* found out the knowledge of the true God while he lived in *Caldea*, *Qui Contemplatione Creaturarum, cognovit Creatorem* (saith *Damascen*) who knew the Creator by the contemplation of the creature. *Josephus* reporteth of *Abraham*, that he instructed the Egyptians in Arithmetick and Astronomy; who before *Abraham*'s coming unto them, knew none of these Sciences.

Abraham sanctitate & sapientia omnium præstantissimus, primum Caldæos, deinde Phœnices, demum Egyptios Sacerdotes, Astrologia & Divina docuerit. *Abraham* the holiest and wisest of men, did first teach the Calde-

ans, then the Phœnicians, laſtly the Egyptian Prieſts, Aſtrologie and Divine knowledge.

Without doubt, *Hermes Triſmegiſtus*, that divine Magician and Philoſopher, who (as ſome ſay) lived long before *Noah*, attained to much Divine knowledg of the Creator through the ſtudie of Magick and Aſtrologie; as his Writings, to this day extant among us, teſtifie.

The third kinde of Magick containeth the whole Philoſophy of Nature; which bringeth to light the inmoſt vertues, and extracteth them out of Natures hidden boſome to humane uſe: *Virtutes in centro centri latentes*; Vertues hidden in the centre of the Centre, according to the Chymiſts: of this ſort were *Albertus*, *Arnoldus de villa nova*, *Raymond*, *Bacon*, and others, *&c.*

The Magick theſe men profeſs'd, is thus defined: *Magia eſt connexio a viro ſapiente agentium per naturam cum patientibus, ſibi, congruenter reſpondentibus, ut inde opera prodeant, non ſine eorum admiratione qui cauſam ignorant.* Magick is the connexion of natural agents and patients, anſwerable each to other, wrought by a wiſe man, to the bringing forth of ſuch effects as are wonderful to thoſe that know not their cauſes.

In all theſe, *Zoroaſter* was well learned, eſpecially in the firſt and the higheſt: for in his Oracles he confeſſeth God to be the firſt and the higheſt; he believeth of the Trinity, which he would not inveſtigate by any natural knowledge: he ſpeaketh of Angels, and of Paradiſe; approveth the immortality of the ſoul, teacheth Truth, Faith, Hope, and Love, diſcourſing of the abſtinence and charity of the *Magi*.

Of

Of this *Zoroaster*, *Eusebius* in the Theologie of the Phœnicians, using *Zoroaster*'s own words: *Hæc ad verbum scribit* (saith *Eusebius*) *Deus primus, incorruptibilium, sempiternus, ingenitus, expers partium, sibiipsi simillimus, bonorum omnium auriga, munera non expectans, optimus, prudentissimus, pater jurus, sine doctrina justitiam perdoctus, natura perfectus, sapiens, sacræ naturæ unicus inventor*, &c. Thus saith *Zoroaster*, word for word: God the first, incorruptible, everlasting, unbegotten, without parts, most like himself, the guide of all good, expecting no reward, the best, the wisest, the father of right, having learned justice without teaching, perfect, wise by nature, the onely inventor thereof.

So that a Magician is no other but *divinorum cultor & interpres*, a studious observer and expounder of divine things; and the Art it self is none other *quam Naturalis Philosophiæ absoluta consummatio*, then the absolute perfection of Natural Philosophy. Nevertheless there is a mixture in all things, of good with evil, of falshood with truth, of corruption with purity. The good, the truth, the purity, in every kinde, may well be embraced: As in the ancient worshipping of God by Sacrifice, there was no man knowing God among the Elders, that did forbear to worship the God of all power, or condemn that kinde of Worship, because the devil was so adored in the Image of *Baal*, *Dagon*, *Astaroth*, *Chemosh*, *Jupiter*, *Apollo*, and the like.

Neither did the abuse of Astrology terrifie *Abraham*, (if we believe the most ancient and religious Writers) from observing the motions and natures of the heavenly bodies. Neither can it dehort wise and learned men

men in these days from attributing those vertues, influences, and inclinations, to the Stars and other Lights of heaven, which God hath given to those his glorious creatures.

I must expect some calumnies and obtrectations against this, from the malicious prejudiced man, and the lazie affecters of Ignorance, of whom this age swarms: but the voice and sound of the Snake and the Goose, is all one. But our stomacks are not now so queazie and tender, after so long time feeding upon solid Divinity, nor we so umbragious and starling, having been so long enlightned in Gods path, that we should relapse into that childish Age, in which *Aristotles* Metaphysicks, in a Councel in *France*, was forbid to be read.

But I incite the Reader to a charitable opinion hereof, with a Christian Protestation of an innocent purpose therein; and intreat the Reader to follow this advice of *Tabam*, *Qui litigant, sint ambo in conspectu tuo mali & rei.* And if there be any scandal in this enterprise of mine, it is taken, not given. And this comfort I have in that Axiome of *Trismegistus*, *Qui pius est, summe philosophatur.* And therefore I present it without disguise, and object it to all of candor and indifferencie: and of Readers, of whom there be four sorts, as one observes: Spunges, which attract all without distinguishing; Hour-glasses, which receive, and pour out as fast; Bags, which retain onely the dregs of Spices, and let the Wine escape; and Sieves, which retain the best onely. Some there are of the last sort, and to them I present this *Occult Philosophy*, knowing that they may reap good thereby. And they who are severe against it, they shall pardon this my opinion, that such their severity proceeds from Self-guiltiness; and give me leave to apply that of *Ennodius*, that it is the nature of Self-wickedness, to think that of others, which themselves deserve. And it is all the comfort which the guilty have, Not to find any innocent. But that amongst others this may find some acceptation, is the desire of

London, inc. *Aug.* 1654. *R. Turner.*

BRITISH MUSEUM

To

To his ſpecial friend Mr. *R. Turner*, on his judicious Tranſlation of *Corn. Agrippa*.

As one that juſt out of a Trance appears,
Amaz'd with ſtranger ſights, whoſe ſecret fears
Are ſcarcely paſt, but doubtful whether he
May credit's eyes, remaineth ſtedfaſtly
Fix'd on thoſe objects; juſt like him I ſtand,
Rapt in amazement to behold that can
By art come neer the gods, that far excel
The Angels that in thoſe bright Spheres do dwell.
Behold Agrippa *mounting th' lofty skies,*
Talking with gods; and then anon he pries
Int' earths deep cabinet, as's Mercury.
All kindes of Spirits willing ſubjects be,
And more then this his book ſupplies: but we
Blinde mortals, no ways could be led to ſee
That light without a taper: then thou to us
Muſt be Agrippa *and an* Oedipus.
Agrippa *once again appears, by thee*
Pull'd out o' th' aſhes of Antiquity.
Let ſquint-ey'd envie pine away, whilſt thou
Wear'ſt crowns of Praiſe on thy deſerving brow.

I.P.B. Cantabrigiæ.

To his ingenious friend Mr. *Turner*, upon his Tranſlation.

THrice-noble Scot! renown'd Epitome
Of Learning and Occult Philoſophie;
That unknown Geomancie doſt impart,
With profound Secrets of that abſtruſe Art!
T' expound Natural Magick is thy task;
Not hell-born Necromancie to unmask;
Expoſing Myſteries to publike view,
That heretofore were known to very few.
Thou doſt not keep thy Knowledge to thy ſelf,
(As baſe-covetous Miſers do their pelf;
Whoſe numerous bags of ruſt-eaten gold,
Profits none, till themſelves are laid in mold)
But ſtudious of Publike good, doſt make
All of th' fruits of thy labours to partake.
Therefore if ſome captious Critick blame
Thy Writings, ſurely then his judgement's lame.
Art hath no hater but an empty pate,
Which can far better carp, then imitate.
Nay Zoilus *or* Momus *will not dare*
Blame thy Tranſlation, without compare
Excellent. So that if an hundred tongues
Dame Nature had beſtow'd, and brazen lungs;
Yet rightly to ebuccinate thy praiſes,
I ſhould want ſtrength, as well as polite phraſes.
But if the gods will grant what I do crave,
Then Enoch's *Tranſlation ſhalt thou have.*

W. P. S. John's *Cambr.*

To his friend the Author, on this his Translation.

WHat, not a Sibyl or Cassandra left?
Apollo ceas'd? Has sharp-fang'd Time bereft
Us of the Oracles? Is Dodan's grove
Cut down? Dies ne'er a word proceed from Jove
Into the ears of mortals that inherit
Tiresias soul, or the great Calcha's spirit?
What is become o' th' Augurs that foretold
Nature's intents? Are th' Magi dead, that could
Tell what was dont in every Sphere? Shall we
Not know what's done in the remot'st Country
Without great travel? Can't we below descry
The minde o' th' gods above? All's done by thee,
Agrippa; all their Arts lie couch'd in thee.
Th' Art that before in divers heads did lie,
Is now collect ins' one Monopoly.
But all's in vain; we lack'd an Oedipus,
Who should interpret's meaning unto us:
Thu then effect'st with such dexterity,
Adding perhaps what th' Author ne'er did see;
That we may say, Thou dost the Art renew:
To thee the greater half of th' praise is due.

J. B. Cantabrigiæ.

To the Author, on his Translation of Cornelius Agrippa.

PAllas of Learning th' art, if Goddess nam'd;
Which Prototype thy knowledge hath explain'd,
Which Nature also striving to combine,
Science and Learning, in this Form of thine,
To us not darkly, but doth clearly shew
Knowledge of Mysteries as the shrine in you.
By thy permission 'tis, we have access
Into Geomancy; which yet, unless
Thou hadst unmask'd, a mystery's had lain,
A task too hard for mortals to explain.
Which since thou hast from the Lethæan floods
Preserv'd, we'll consecrate the Laurel buds
To thee: (Phœbus dismissed) thine shall be
The Oracle, to which all men shall flee
In time of danger; thy predictions shall,
To whatsoever thou commandst, inthral
Our willing hearts; yea, thou shalt be
Sole Prophet, we obedient to thee.

J. R.

To

To the Author, on his Translation of Cornelius Agrippa.

Doth Phœbus *cease to answer t' our demands?*
Or will he not accept at mortals hands
A sad Bidental? And is Sibyls *cave*
Inhabitable? Or may Tiresias *have*
No successor nor rival? How shall we
Then Oedipus *to th' world direct? If be*
Do Incest adde to Parricide, th' are dumb,
That could predict what things should surely come:
And they are silent that knew when t' apply
T' our body Politick Purge and Phlebotomy.
How will bold thieves our treasures rob, who shall
Lost goods regain, or by his Charms reveal
The secret? Th' Art is by thee reprim'd:
In thee the Magi seem to be reviv'd.
Phœbus *is not brain-sick, Jove's devine not dead,*
Th' Oracles not ceas'd: Agrippa's bed
(Like the Arabian birds self builded nest,
Which first her Urn proves, then her quickning rest
Hath thee produc'd more than his equal sure,
Else had this Art as yet remain'd obscure,
A miracle to vulgars, well known to some,
Scarce read by deepest apprehension.
Then I'll conclude, Since thou dost him explain,
That th' younger brother hath the better brain.

John Tomlinson,
of St. John's *in* Cambridge.

To

To his good friend the Author, on his Translation of Occult Philosophy and Geomancie.

MOst noble undertakings! as if Art
And Prudence should a bargain make, t'impart
Refulgent lustres: you send forth a ray
Which noblest Patrons never could display.
Well may Diana *love you, and inspire*
Your noblest Genius with cœlestial fire;
Whose sparkling Fancie with more power can quell,
And sooner conquer, then a Magick Spell.
The Author thought not, (when he pen'd the Book)
To be surmounted by a higher look,
Or be o'ertopt b' a more triumphant strein,
Which should exalt his then-most pleasant vein.
But seeing that a later progeny
Hath snatch'd his honour from obscurity,
Both shall revive, and make Spectators know
The best deservers of the Lawrel bow.
Nature and Art here strive, the victory
To get: and though to yeeld he doth deny,
Th' hast got the start: though he triumph in praise,
Yet may his Ivie wait upon your Bays.

M. S.
Cantabrigie.

To

To the Author, on this his ingenious Tranſlation of Cornelius Agrippa.

WHat is't I view? Agrippa made to wear
An Engliſh habit? Sure 'tis ſomething rare.
Or are his Romane garments, by thy Wit,
Tranſlated to an Engliſh garb ſo fit
T' illuſtrate him? for that thou haſt, we ſee,
Enlightned his obſcure Philoſophie;
And that which did ſo intricate remain,
Thou haſt expos'd to ev'ry vulgar brain.
If then thy beams through ſuch dark works ſhine clear,
How ſplendent will they in thine own appear!
Then go thou on, brave ſoul, to ſpread ſuch rays
Of Learning through the world, may ſpeak thy praiſe.
And fear no Criticks: for thou, by a Spell,
Canſt force their tongues within their teeth to dwell.

Jo. Tabor,
of St. John's *in* Cambridge.

To

BRITISH MUSEUM

Henry Cornelius Agrippa,
of Geomancy:



GEOMANCY is an Art of Divination, whereby the judgement may be rendred by lot, or destiny, to every question of every thing whatsoever, but the Art hereof consisteth especially in certain points whereof certain figures are deducted according to the reason or rule of equality or inequality, likenesse or unlikenesse; which Figures are also reduced to the Cœlestiall Figures, assuming their natures and proprieties, according to the course and forms of the Signes and Planets; notwithstanding this in the first place we are to consider, that whereas this kinde of Art can declare or shew forth nothing of verity, unless it shall be radicall in some sublime vertue, and this the Authours of this Science have demonstrated to be two-fold: the one whereof consists in Religion and Ceremonies; and therefore they will have the Projectings of the points of this Art to bee made with signes in the Earth, wherefore this Art is appropriated to this Element of Earth, even as Pyromancy to the fire, and Hydromancy to the Element of Water: Then whereas they judged the hand of the Projector or Worker to be most powerfully moved, and directed to the terrestriall spirits; and therefore they first used certaine holy incantations and

deprecations, with other rites and obſervations, provoking and alluring ſpirits of this nature hereunto.

Another power there is that doth direct and rule this Lot or Fortune, which is in the very ſoule it ſelfe of the Projector, when he is carried to this work with ſome great egreſſe of his owne deſire, for this Art hath a naturall obedience to the ſoule it ſelfe, and of neceſſity hath efficacy and is moved to that which the ſoule it ſelf deſires, and this way is by far more true and pure; neither matters it where or how theſe points are projected; therefore this Art hath the ſame Radix with the Art of Aſtrologicall Queſtions: which alſo can no otherwiſe bee verified, unleſſe with a conſtant and exceſſive affection of the Querent himſelfe: Now then that wee may proceed to the Praxis of this Art; firſt it is to be knowne, that all Figures upon which this whole Art is founded are onely ſixteen, as in this following Table you ſhall ſee noted, with their names.



The

The greater Fortune.	The leſſer Fortune.	Solis. ☉
Via.	Populus.	Lunæ. ☽
Acquiſitio.	Lætitia.	Jovii. ♃
Puella.	Amiſſio.	Veneris. ♀
Conjunctio.	Albus.	Mercurii. ☿
Puer.	Rubeus.	Martis. ♂
Carcer.	Triſtitia.	Saturni. ♄
☊ Dragons head.	☋ Dragons taile.	

Now

Now we proceed to declare with what Planets these Figures are distributed; for hereupon all the propriery and nature of Figures and the judgement of the whole Art dependeth: Therefore the greater and lesser Fortune are ascribed to the Sun; but the first or greater Fortune is when the Sun is diurnall, and posited in his dignities; the other, or lesser Fortune is when the Sun is nocturnall, or placed in lesse dignities: *Via*, and *Populus* (that is, the Way, and People) are referred to the Moone; the first from her beginning and encreasing, the second from her full light and quarter decreasing; *Acquisitio*, and *Latitia* (which is Gaine, Profit; Joy and Gladness) are of *Jupiter*: But the first hath *Jupiter* the greater Fortune, the second the lesse, but without detriment: *Puella*, and *Amissio* are of *Venus*; the first fortunate, the other (as it were) retrograde, or combust: *Conjunctio* and *Albus* are both Figures of *Mercury*, and are both good; but the first the more Fortunate: *Puer*, and *Rubeus* are Figures ascribed to *Mars*; the first whereof hath *Mars* benevolent, the second malevolent: *Carcer*, and *Tristitia* are both Figures of *Saturn*, and both evill; but the first of the greater detriment: the Dragons head, and Dragons tayle doe follow their owne natures.

And these are the infallible comparisons of the Figures', and from these wee may easily discerne the equality of their signes; therefore the greater and lesser Fortunes have the signes of *Leo*, which is the House of the Sun: *Via* and *Populus* have the signe of *Cancer*, which is the House of the Moone: *Acquisitio* hath for his signe *Pisces*; and *Latitia Sagitary*, which are both the Houses of *Jupiter*: *Puella* hath the signe of *Taurus*, and *Amissio* of *Libra*, which are the Houses of *Venus*: *Conjunctio* hath for its signe *Virgo*, and *Albus* the signe *Gemini*, the Houses of *Mercury*: *Puella* and *Rubeus* have for their signe *Scorpio*, the House of *Mars*: *Carcer* hath the signe *Capricorne*, and *Tristitia Aquary*, the Houses of *Saturne*: The Dragons head and taile are thus divided, the head to *Capricorne*, and the Dragons taile adhereth to *Scorpio*; and from hence you may easily obtaine the triplicities of these signs after the manner of the triplicities of the signes of the Zodiack: *Puer* therefore, both Fortunes, and *Latitia* do govern the fiery triplicity; *Puella*, *Conjunctio*, *Carcer*, and the Dragons head the earthly

earthly triplicity: *Albus*, *Amitia*, and *Triſtitia*, doe make the Airy triplicity: and *Via*, *Populus*, and *Rubeus*, with the Dragons taile, and *Acquiſitio* do rule the watry triplicity, and this order is taken according to the courſe or manner of the ſignes.

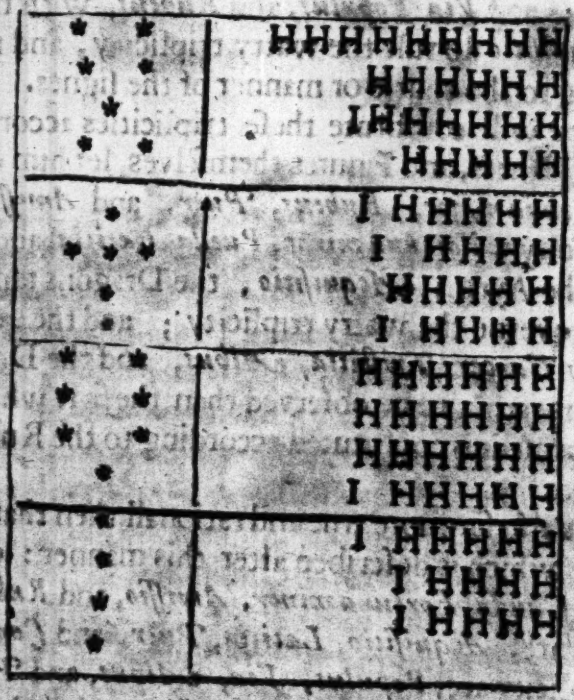
But if any one will conſtitute theſe triplicities according to the natures of the Planets, and Figures themſelves, let him obſerve this Rule, that *Fortuna major*, *Rubeus*, *Puer*, and *Amiſſio* doe make the fiery triplicity: *Fortuna minor*, *Puella*, *Latitia*, and *Conjunctio* triplicity of the Ayre: *Acquiſitio*, the Dragons taile, *Via*, and *Populus* doe governe the watry triplicity; and the earthly triplicity is ruled by *Carcer*, *Triſtitia*, *Albus*, and the Dragons head. And this way is rather to be obſerved then the firſt which we have ſet forth; becauſe it is conſtituted according to the Rule and manner of the ſignes.

This order is alſo far more true and rationall then that which vulgarly is uſed, which is deſcribed after this manner: of the Fiery triplicity are, *Cauda*, *Fortuna minor*, *Amiſſio*, and *Rubeus*: of the Airy triplicity are, *Acquiſitio*, *Latitia*, *Puer*, and *Conjunctio*: of the watry triplicity are, *Populus*, *Via*, *Albus*, and *Puella*: And *Caput*, *Fortuna major*, *Carcer*, and *Triſtitia* are of the earthly triplicity.

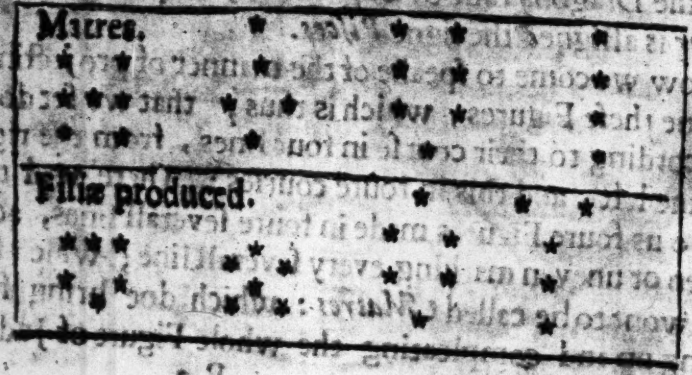
They doe likewiſe diſtribute theſe Figures to the twelve ſignes of the Zodiack, after this manner, *Acquiſitio* is given to *Aries*; *Fortuna*, both *major* and *minor* to *Taurus*; *Latitia* to the ſigne *Gemini*; *Puella* and *Rubeus* to *Cancer*; *Albus* is aſſigned to *Leo*, *Via* to *Virgo*; the Dragons head, and *Conjunctio* to *Libra*; *Puer* is ſubmitted to *Scorpio*; *Triſtitia* and *Amiſſio* are aſſigned to *Sagitary*; the Dragons taile to *Capricorne*; *Populus* to *Aquarius*; and *Carcer* is aſſigned the ſigne *Piſces*.

And now we come to ſpeake of the manner of projecting or ſetting downe theſe Figures, which is thus; that we ſet downe the points according to their courſe in four lines, from the right hand towards the left, and this in foure courſes: There will therefore reſult unto us foure Figures made in foure ſeverall lines, according to the even or uneven marking every ſeverall line; which foure Figures are wont to be called *Matres*: which doe bring forth the reſt, filling up and compleating the whole Figure of Judgement,

an example whereof you may see heere following.



Of these foure *Matres* are also produced foure other secondary Figures, which they call *Filiæ*, or Succedents, which are gathered together after this manner; that is to say, by making the foure *Matres* according to their order, placing them by course one after another, then that which shall result out of every line, maketh the Figure of *Filiæ*, the order whereof is by discending from the superior points through both *medianes* to the lowest: as in this example.

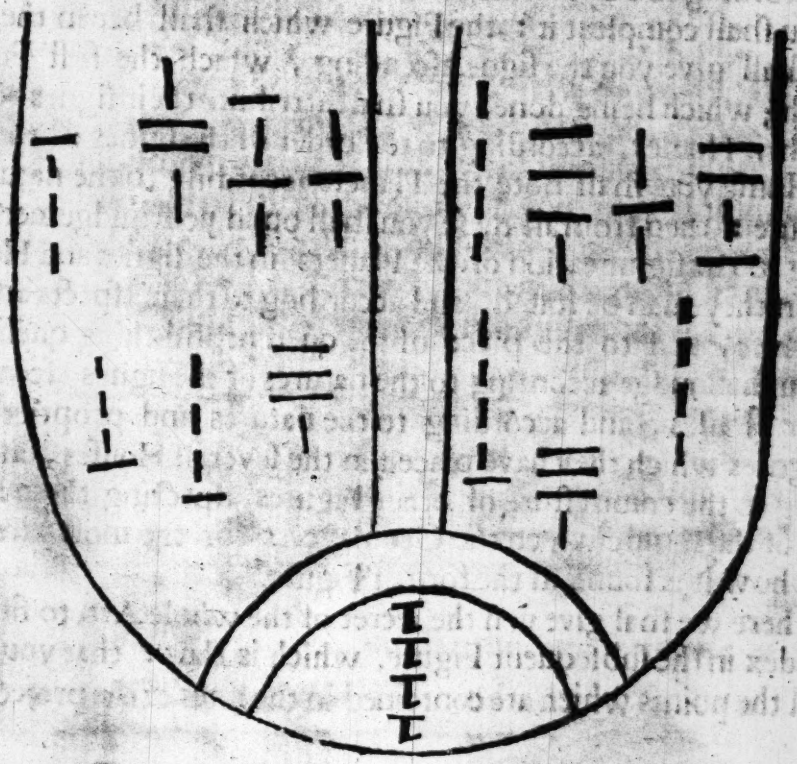


And

And these 8 Figures do make 8 Houses of Heaven, after this manner, by placing the Figures from the left hand towards the right: as the foure *Matres* do make the foure first Houses, so the foure *Filiæ* doe make the foure following Houses, which are the fift, sixt, seaventh, and eighth: and the rest of the Houses are found after this manner; that is to say, out of the first and second is derived the ninth; out of the third and fourth the tenth; out of the fifth and sixth the eleventh; and out of the seventh and eighth the twelfth: By the combination or joyning together of two Figures according to the rule of the even or uneven number in the remaining points of each Figure. After the same manner there are produced out of the last foure Figures; that is to say, of the ninth, tenth, eleventh, and twelfth, two Figures which they call *Coadjutrices*, or *Testes*; out of which two is also one constituted, which is called the Index of the whole Figure, or thing Quesited: as appeareth in this example following.

A Theme of Geomancy.

Filiæ. Matres.



And

And this which we have declared is the common manner observed by Geomancers, which we do not altogether reject neither extoll; therefore this is also to be considered in our Judgements: Now therefore I shall give unto you the true Figure of Geomancy, according to the right constitution of Astrologicall reason, which is thus.

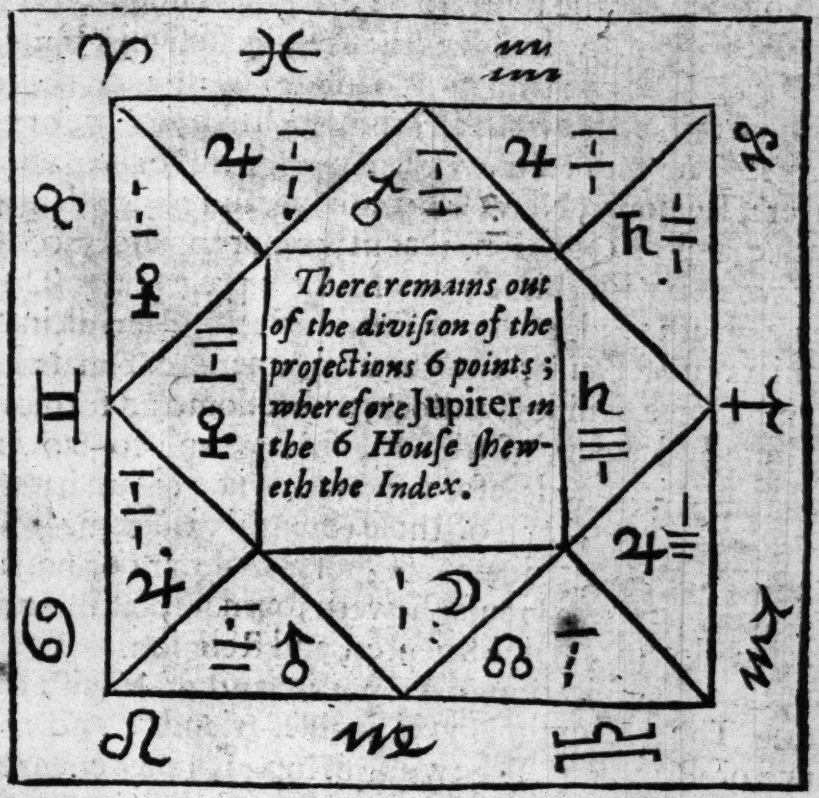
As the former *Matres* doe make the foure Angles of an House, the first maketh the first Angle, the second the second Angle, the third maketh the third Angle, and the fourth the fourth Angle; so the foure *Filiæ* arising from the *Matres*, doe constitute the foure succedent Houses; the first maketh the second House, the second the eleventh, the third the eighth, and the fourth maketh the first House: the rest of the Houses, which are Cadents are to be calculated according to the Rule of their triplicity; that is to say, by making the ninth out of the fourth and fifth, and the sixth out of the tenth and second, of the seventh, and eleventh the third, and of the fourth and eighth the twelfth.

And now you have the whole Figure of true judgement constituted according to true and efficatious reasons, whereby I shal shew how you shall compleat it: the Figure which shall bee in the first House shall give you the signe ascending, which the first Figure sheweth; which being done, you shall attribute their signes to the rest of their Houses, according to the order of the signes; then in every House you shall note the Planets according to the nature of the Figure: then from all these you shall build your judgement according to the signification of the Planets in the signes and Houses wherein they shall be found, and according to their aspects among themselves, and to the place of the querent and thing quesited; and you shall judge according to the natures of the signes ascending in their Houses, and according to the natures and proprieties of the Figures which they have placed in the severall Houses, and according to the commixture of other Figures aspecting them: The Index of the Figure which the Geomancers for the most part have made, how it is found in the former Figure.

But here we shal give you the secret of the whole Art, to find out the Index in the subsequent Figure, which is thus: that you number all the points which are contained in the lines of the projections,

and

and this you ſhall divide by twelve: and that which remaineth project from the Aſcendent by the ſeveral Houſes, and upon which Houſe there falleth a final unity, that Figure giveth you a competent Judgement of the thing queſited; and this together with the ſignifications of the Judgements aforeſaid. But if on either part they ſhall be equal, or ambiguous, then the Index alone ſhall certifie you of the thing queſited. The Example of this Figure is here placed.



It remaineth now, that we declare, of what thing and to what Houſe a Queſtion doth appertain. Then, what every Figure doth ſhew or ſignifie concerning all Queſtions in every Houſe.

Firſt therefore we ſhall handle the ſignifications of the Houſes; which are theſe.

The firſt Houſe ſheweth the perſon of the Querent, as

often as a Queſtion ſhall be propoſed concerning himſelf of his own matters, or any thing appertaining to him. And this Houſe declareth the Judgement of the life, form, ſtate, condition, habit, diſpoſition, form and figure, and of the colour of men. The ſecond Houſe containeth the Judgement of ſubſtance, riches, poverty, gain and loſs, good fortune and evil fortune: and of accidents in ſubſtance, as theft, loſs or negligence. The third Houſe ſignifieth brethren, ſiſters, and Collaterals in blood: It judgeth of ſmall journeys, and fidelities of men. The fourth Houſe ſignifies fathers and grandfathers, patrimony and inheritance, poſſeſſions, buildings, fields, treaſure, and things hidden: It giveth alſo the deſcription of thoſe who want any thing by theft, loſing, or negligence. The fifth Houſe giveth judgement of Legats, Meſſengers, Rumours, News; of Honour, and of accidents after death: and of Queſtions that may be propounded concerning women with childe, or creatures pregnant. The ſixth Houſe giveth Judgement of infirmities, and medicines; of familiars and ſervants; of cattel and domeſtick animals. The ſeventh Houſe ſignifies wedlock, whoredom, and fornication; rendreth Judgement of friends, ſtrifes, and controverſies; and of matters acted before Judges. The eighth hath ſignification of death, and of thoſe things which come by death of Legats, and hereditaments; of the dowry or portion of a wife. The ninth Houſe ſheweth journeys, faith, and conſtancie; dreams, divine Sciences, and Religion. The tenth Houſe hath ſignification of Honours, and of Magiſterial Offices. The eleventh Houſe ſignifies friends, and the ſubſtance of Princes. The twelfth Houſe ſignifies enemies, ſervants, impriſonment, and misfortune, and whatſoever evil can happen beſides death and ſickneſs, the Judgements whereof are to be required in the ſixth Houſe, and in the eighth.

It reſts now, that we ſhew you what every Figure before ſpoken of ſignifieth in theſe places; which we ſhall now unfold.

Fortuna major being found in the first House, giveth long life, and freeth from the molestation of Diseases: it demonstrateth a man to be noble, magnanimous, of good manners, mean of stature, complexion ruddy, hair curling, and his superiour members greater then his inferiour. In the second House, he signifies manifest riches and manifest gain, good fortune, and the gaining of any thing lost or mis-laid; the taking of a thief, and recovery of things stollen. In the third House, he signifies brethren and kinsmen, Nobles, and persons of good conversation; journeys to be prosperous and gainful with honour: it demonstrateth men to be faithful, and their friendship to be unfeigned. In the fourth House, he represents a father to be noble, and of good reputation, and known by many people: He enlargeth possessions in Cities, increaseth Patrimonies, and discovereth hidden treasures. In this place he likewise signifies theft, and recovers every thing lost. In the fifth House, he giveth joy by children, and causeth them to attain to great Honours: Embassages he rendereth prosperous; but they are purchased with pains, and prayers: He noteth rumours to be true: he bestoweth publike Honours, and causeth a man to be very famous after death: foreshewеth a woman with childe to bring forth a man-childe. In the sixth House, he freeth from diseases; sheweth those that have infirmities shall in a short time recover; signifieth a Physitian to be faithful and honest to administer good Physick, of which there ought to be had no suspicion; household-servants and ministers to be faithful: and of animals, he chiefly signifies Horses. In the seventh House, he giveth a wife rich, honest, and of good manners; loving and pleasant: he overcometh strifes and contentions. But if the Question be concerning them, he signifieth the adversaries to be very potent, and great favourites. In the eighth House, if a Question be proposed of the death of any one, it signifies he shall live: the kinde of death he sheweth to be good and natural; an honest burial, and honourable Funerals: He foreshewеth a wife to have a rich dowry, legacies and inheritance. In the ninth House, he signifies journeys to be pro-

The greater Fortune.

ſperous; and by land on horſeback, rather then on foot, to be long, and not ſoon accompliſhed: He ſheweth the return of thoſe that are abſent; ſignifies men to be of good faith, and conſtant in their intentions; and religious; and that never change or alter their faith: Dreams he preſageth to be true; ſignifieth true and perfect Sciences. In the tenth Houſe, he foreſheweth great Honours, beſtoweth publike Offices, Magiſtracie, and Judgements; and honours in the Courts of Princes: ſignifieth Judges to be juſt, and not corrupted with gifts: bringeth a Cauſe to be eaſily and ſoon expedited: ſheweth Kings to be potent, fortunate, and victorious: denoteth Victory to be certain: ſignifieth a mother to be noble, and of long life. In the eleventh houſe, he ſignifies true friends, and profitable; a Prince rich and liberal; maketh a man fortunate, and beloved of his Prince. In the twelfth Houſe, if a Queſtion be propoſed of the quality of enemies, it demonſtrateth them to be potent and noble, and hardly to be reſiſted: But if a Queſtion ſhall be concerning any other condition or reſpect to the enemies, he will deliver from their treacheries. It ſignifieth faithful ſervants; reduceth fugitives; hath ſignification of animals, as horſes, lions, and bulls; freeth from impriſonments; and eminent dangers he either mitigateth or taketh away.

The leſſer Fortune.

Fortuna minor in the firſt houſe, giveth long life, but incumbred with divers moleſtations and ſickneſſes: it ſignifieth a perſon of ſhort ſtature, a lean body, having a mold or mark in his forehead or right eye. In the ſecond Houſe, he ſignifies ſubſtance, and that to be conſumed with too much prodigality: hideth a thief; and a thing ſtoln is ſcarcely to be recovered, but with great labour. In the third Houſe, he cauſeth diſcord amongſt brethren and kinsfolks; threatneth danger to be in a journey, but eſcapeth it: rendreth men to be of good faith, but of cloſe and hidden mindes. In the fourth Houſe, he prejudiceth Patrimonies and Inheritances; concealeth treaſuries; and things loſt cannot be regained, but with great difficulty: He ſignifieth a father to be honeſt, but a ſpender of his eſtate through prodigality, leaving ſmall portions

tions to his children. *Fortuna minor* in the fifth Houſe giveth few children; a woman with childe he ſignifies ſhall have a woman-childe; ſignifies Embaſſages to be honourable, but little profitable; raiſeth to mean honours; giveth a good fame after death, but not much divulged; nor of laſting memory. In the ſixth Houſe, he ſignifies diſeaſes, both Sanguine and Cholerick; ſheweth the ſick perſon to be in great danger, but ſhall recover: ſignifies faithful ſervants, but ſlothful and unprofitable: And the ſame of other animals. In the ſeventh Houſe, he giveth a wife of a good progenie deſcended; but you ſhall be incumbred with many troubles with her: cauſeth love to be anxious & unconſtant: prolongeth contentions, and maketh ones adverſary to circumvent him with many cavillations; but in proceſs of time he giveth victory. In the eighth Houſe, he ſheweth the kind of death to be good and honeſt; but obſcure, or in a ſtrange place, or pilgrimage: diſcovereth Legacies and Poſſeſſions; but to be obtained with ſuit and difficulty: denoteth Funerals and Buryings to be obſcure; the portion of a wife to be hardly gotten, but eaſily ſpent. In the ninth Houſe, he maketh journeys to be dangerous; and a party abſent ſlowly to return: cauſeth men to be occupied in offices of Religion: ſheweth Sciences to be unaccompliſhed; but keepeth conſtancy in faith and Religion. In the tenth Houſe, he ſignifieth Kings and Princes to be potent; but to gain their power with war and violence: baniſhed men he ſheweth ſhall ſoon return: it likewiſe diſcovereth Honors, great Offices and benefits; but for which you ſhall continually labour and ſtrive, and wherein you ſhall have no ſtable continuance: A Judge ſhall not favour you: Suits and contentions he prolongeth: A father and mother he ſheweth ſhall ſoon die, and always to be affected with many diſeaſes. In the eleventh Houſe, he maketh many friends; but ſuch as are poor and unprofitable, and not able to relieve thy neceſſities: it ingratiates you with Princes, and giveth great hopes, but ſmall gains; neither long to continue in any benefice or offices beſtowed by a Prince. In the twelfth Houſe, he ſheweth enemies to

be

be crafty, ſubtil, and fraudulent, and ſtudying to circumvent you with many ſecret factions: ſignifies one in priſon to be long detained, but at length to be delivered: Animals he ſheweth to be unfruitful, and ſervants unprofitable; and the changes of fortune to be frequent, from good to evil, and from bad to good.

Way. *Via* in the firſt Houſe, beſtoweth a long and proſperous life; giveth ſignification of a ſtranger; lean of body, and tall of ſtature; fair of complexion, having a ſmall beard: a perſon liberal and pleaſant; but ſlowe, and little addicted to labour. In the ſecond, he increaſeth ſubſtance and riches; recovereth any thing that is ſtolen or loſt; but ſignifies the thief to be departed without the City. In the third, he multiplies brethren and kinſfolks; ſignifies continual journeys, and proſperous; men that are publikely known, honeſt, and of good converſation. *Via* in the fourth Houſe, ſignifies the father to be honeſt; increaſeth the Patrimony and Inheritance; produceth wealthy fields; ſheweth treaſure to be in the place enquired after; recovereth any thing loſt. In the fifth, he increaſeth the company of male-children; ſheweth a woman with childe to bring forth a male-childe; ſendeth Embaſſages to ſtrange and remote parts; increaſeth publike honours; ſignifieth an honeſt kinde of death, and to be known thorow many Provinces. In the ſixth Houſe, *Via* preſerveth from ſickneſs; ſignifies the diſeaſed ſpeedily to recover; giveth profitable ſervants, and animals fruitful and profitable. In the ſeventh Houſe, he beſtoweth a wife fair and pleaſant, with whom you ſhall enjoy perpetual felicity: cauſeth ſtrifes and controverſies moſt ſpeedily to be determined; adverſaries to be eaſily overcome, and that ſhall willingly ſubmit their controverſies to the Arbitration of good men. In the eighth Houſe, he ſheweth the kinde of death to proceed from Phlegmatick diſeaſes; to be honeſt, and of good report: diſcovereth great Legacies, and rich Inheritances to be obtained by the dead: And if any one hath been reported to be dead, it ſheweth him to be alive. In the ninth Houſe, *Via* cauſeth long journeys by water,

eſpe-

especially by Sea, and portendeth very great gains to be acquired thereby: he denoteth Priesthoods, and profits from Ecclesiastical employments; maketh men of good Religion, upright, and constant of faith: sheweth dreams to be true, whose signification shall suddenly appear: increaseth Philosophical and Grammatical Sciences, and those things which appertain to the instruction and bringing up of children. In the tenth House if *Via* be found, he maketh Kings and Princes happie and fortunate, and such as shall maintain continual peace with their Allies; and that they shall require amity and friendship amongst many Princes by their several Embassages: promoteth publike Honours, Offices, and Magistracie amongst the vulgar and common people; or about things pertaining to the water, journeys, or about gathering Taxes and Assesments: sheweth Judges to be just and merciful, and that shall quickly dispatch Causes depending before them: and denotes a mother to be of good repute, healthy, and of long life. In the eleventh House, he raiseth many wealthy friends, and acquireth faithful friends in forraign Provinces and Countries, and that shall willingly relieve him that requires them, with all help and diligence: It ingratiates persons with profit and trust amongst Princes, employing him in such Offices, as he shall be incumbred with continual travels. *Via* in the twelfth House, causeth many enemies, but such as of whom little hurt or danger is to be feared: signifies servants and animals to be profitable: whosoever is in prison, to be escaped, or speedily to be delivered from thence: and preserveth a man from the evil accidents of Fortune.

Populus being found in the first House, if a Question be propounded concerning that House, sheweth a mean life, of a middle age, but inconstant, with divers sicknesses, and various successes of Fortune: signifies a man of a middle stature, a gross body, well set in his members; perhaps some mold or mark about his left eye. But if a Question shall be propounded concerning the figure of a man, and to this figure if there be joyned any of the figures of *Saturn* or *Rubeus*, it sheweth the man to be monstrously deformed; and that deformity *People.*

formity he ſignifies to proceed from his birth: but if in the fifth Houſe, if he be encompaſſed with malevolent Aſpects, then that monſtrouſneſs is to come. In the ſecond Houſe, *Populus* ſheweth a mean ſubſtance, and that to be gotten with great difficulty: maketh a man alſo always ſenſible of laborious toyl: things ſtoln are never regained: what is loſt ſhall never be wholly recovered: that which is hidden ſhall not be found. But if the Queſtion be of a thief, it declareth him not yet to be fled away, but to lie lurking within the City. In the third Houſe, *Populus* raiſeth few friends, either of brethren or kindred: foreſheweth journeys, but with labour and trouble; notwithſtanding ſome profit may accrue by them: denotes a man unſtable in his faith, and cauſeth a man often to be deceived by his companions. In the fourth Houſe, it ſignifies a father to be ſickly, and of a laborious life, and his earthly poſſeſſions and inheritances to be taken away: ſheweth profit to be gained by water: ſheweth treaſure not to be hid; or if there be any hidden, that it ſhall not be found: A patrimony to be preſerved with great labour. In the fifth Houſe, he ſheweth no honeſt Meſſages, but either maketh the meſſengers to be Porters, or publike Carryers: he divulgeth falſe rumours, which notwithſtanding have the likeneſs of ſome truth, and ſeem to have their original from truth, which is not reported as it is done: It ſignifies a woman to be barren, and cauſeth ſuch as are great with childe to be aborſives: appointeth an inglorious Funeral, and ill report after death. In the ſixth Houſe, *Populus* ſheweth cold ſickneſſes; and chiefly affecteth the lower parts of the body: A Phyſician is declared to be careleſs and negligent in adminiſtring Phyſick to the ſick, and ſignifies thoſe that are affected with ſickneſs to be in danger of death, and ſcarcely recover at all: it notes the deceitfulneſs of ſervants, and detriment of cattel. In the ſeventh Houſe, it ſheweth a wife to be fair and pleaſant, but one that ſhall be ſollicited with the love of many wooers: ſignifies her loves to be feigned and diſſembling: maketh weak and impotent adverſaries ſoon to deſert proſecuting. In the eighth Houſe, it denotes

notes ſudden death without any long ſickneſs or anguiſh, and oftentimes ſheweth death by the water ; giveth no inheritance, poſſeſſion or legacy from the dead ; and if any be, they ſhall be loſt by ſome intervening contention, or other diſcord : he ſignifies the dowry of a wife to be little or none. *Populus* in the ninth Houſe, ſheweth falſe dreams, perſonates a man of rude wit, without any learning or ſcience ; In religion he ſignifies inferiour Offices, ſuch as ſerve either to cleanſe the Church, or ring the bells ; and he ſignifies a man little curious or ſtudious in religion, neither one that is troubled with much conſcience. In the tenth Houſe he ſignifies ſuch Kings and Princes, as for the moſt part are expulſed out of their Rule and Dominions, or either ſuffer continual trouble and detriment about them : he ſignifies Offices and Magiſtracy, which appertain to matters concerning the waters, as about the Navy, bridges, fiſhings, ſhores, meadows, & things of the like ſort ; maketh Judges to be variable and ſlowe in expediting of Cauſes before them ; declareth a Mother to be ſickly, and of a ſhort life. In the eleventh Houſe he giveth few friends, and many flatterers ; and with Princes giveth neither favour nor fortune. In the twelfth Houſe he ſheweth weak and ignoble enemies ; declareth one in priſon not to be delivered ; diſcovereth dangers in waters, and watry places.

Acquiſitio found in the firſt Houſe, giveth a long life and *Gain.* proſperous old age ; ſignifies a man of a middle ſtature, and a great head, a countenance very well to be diſtinguiſhed or known, a long noſe, much beard, hair curling, and fair eyes, free of his meat and drink, but in all things elſe ſparing and not liberal. In the ſecond Houſe, he ſignifies very great riches, apprehendeth all theeves, and cauſeth whatſoever is loſt to be recovered. In the third Houſe, many brethren, and they to be wealthy ; many gainful journies ; ſignifies a man of good faith. In the fourth is ſignified a Patrimony of much riches, many poſſeſſions of copious fruits ; he ſignifieth that treaſure hid in any place ſhall be found ; and ſheweth a Father to be rich, but coveteous. In the fifth Houſe, *Acquiſitio* ſignifies

fies many children of both Sexes, but more Males then Females; sheweth a woman to be with child, and that she shall be delivered without danger: and if a question be propounded concerning any Sex, he signifies it to be Masculine; encreaseth gainful profitable Embassages and Messages, but extendeth fame not far after death, yet causeth a man to be inherited of his own, and signifieth rumours to be true. In the sixth House he signifies many and grievous sicknesses, and long to continue, maketh the sick to be in danger of death, and often to die: yet he declareth a Physitian to be learned and honest; giveth many servants and chattel, and gains to be acquired from them. In the seventh House he signifies a wife to be rich, but either a widow, or a woman of a well-grown age; signifies suits and contentions to be great and durable, and that love and wedlock shall be effected by lot. In the eighth House, if a man be enquired after, it sheweth him to be dead, signifieth the kinde of death to be short, and sickness to last but a few dayes; discovereth very profitable legacies and inheritances, and signifieth a wife to have a rich dowry. In the ninth House he signifies long and profitable journeys; sheweth if any one be absent he shall soon return; causeth gain to be obtained from Religious and Ecclesiastical Persons or Scholars, and signifies a man of a true and perfect Science. In the tenth House, he maketh Princes to inlarge their Dominions; a Judge favourable, but one that must be continually presented with gifts; causeth Offices and Magistracy to be very gainful; signifieth a Mother rich and happy. In the eleventh House, *Acquisitio* multiplieth friends, and bringeth profit from them, and increaseth favour with Princes. In the twelfth House he signifieth a man shall have many powerful or potent enemies; reduceth and bringeth home servants fled away, and cattel strayed; and signifies he that is in prison shall not be delivered.

Joy. *Laetitia* in the first House signifies long life with prosperity, and much joy and gladness, and causeth a man to out-live and be more victorious then all his brethren; signifies a man of a tall stature, fair members, a broad forehead, having great and

broad

broad teeth; and that hath a face comely and well coloured. In the ſecond Houſe it ſignifies riches and many gains, but great expences and various mutations of ones ſtate and condition; theft and any thing loſt is recovered and returned: but if the Queſtion be of a theef, it declareth him to be fled away. In the third Houſe *Lætitia* ſheweth brethren to be of a good converſation, but of ſhort life; journeys pleaſant and comfortable; men of good credit and faith. In the fourth he ſignifies happy Patrimonies and poſſeſſions, a Father to be noble, and honoured with the dignity of ſome princely office; ſheweth treaſure to be in the place enquired after, but of leſs worth and value then is ſuppoſed, and cauſeth it to be found. In the fifth Houſe he giveth obedient children, endued with good manners, and in whom ſhall be had the greateſt joy and comfort of old age; ſignifies a woman with child to bring forth a daughter; ſheweth honourable Embaſſages, and declares rumours and news to be altogether true, and leaveth a good and ample fame after death. In the ſixth Houſe it ſheweth the ſick ſhall recover, denoteth good ſervants, good and profitable cattel and animals. In the ſeventh Houſe *Lætitia* giveth a wife fair, beautiful and young; overcometh ſtrifes and contentions, and rendereth the ſucceſs thereof to be love. *Lætitia* in the eighth Houſe giveth Legacies and poſſeſſions, and a commendable portion with a wife: if a Queſtion be propoſed concerning the condition of any man, it ſignifies him to be alive, and declares an honeſt, quiet, and meek kinde of death. In the ninth Houſe *Lætitia* ſignifies very few journies, and thoſe that do apply themſelves to travail, their journyes either are about the Meſſages and Embaſſages of Princes, or Pilgrimages to fulfil holy vows; ſheweth a man to be of a good religion, of indifferent knowledge, and who eaſily apprehendeth all things with natural ingenuity. In the tenth Houſe, it raiſeth Kings and Princes to honour and great renown; maketh them famous by maintaining peace during their times; ſignifies Judges to be cruel & ſevere; honeſt Offices and Magiſtracy; ſignifies thoſe things which are exerciſed either about Eccleſiaſtical affairs, ſchools, or the

administration of justice; sheweth a mother if she be a widow, that she shall be married again. In the eleventh House *Latitia* increaseth favour with Princes, and multiplies friends. And in the twelfth House *Latitia* giveth the victory over enemies; causeth good servants and families, delivereth from imprisonment, and preserveth from future evils.

Maid. *Puella* in the first House signifies a person of a short life, weak constitution of body, middle stature, little fat, but fair, effeminate and luxurious, and one who will incur many troubles and dangers in his life-time for the love of women. In the second House, it neither encreaseth riches, nor diminisheth poverty; signifies a theef not to be departed from the City, and a thing stollen to be alienated and made away: if a Question be of treasure in a place, it is resolved there is none. In the third House *Puella* signifies more sisters then brethren, and encreaseth and continueth good friendship and amity amongst them; denoteth journies to be pleasant and joyous, and men of good conversations. In the fourth House *Puella* signifies a very small patrimony, and a Father not to live long, but maketh the fields fertile with good fruits. In the fifth House a woman with child is signified to bring forth a woman-child; denotes no Embassages, causeth much commerce with women, and some office to be obtained from them. *Puella* in the sixth House signifies much weakness of the sick, but causeth the sick shortly to recover; and sheweth a Physitian to be both unlearned and unskilful, but one who is much esteemed of in the opinion of the vulgar people; giveth good servants, handmaids, cattel and animals. In the seventh House *Puella* giveth a wife fair, beautiful and pleasant, leading a peaceable and quiet conversation with her husband, notwithstanding one that shall burn much with lust, and be coveted and lusted after of many men; denoteth no suits or controversies, which shall depend before a Judge, but some jarres and wranglings with the common people one amongst another, which shall be easily dissolved and ended. In the eighth House, if a Question be of one reputed to be dead, *Puella* declareth him to be alive: giveth a small portion with

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a wife, but that which contenteth her husband. In the ninth House *Puella* signifies very few journeys, sheweth a man of good religion, indifferent skill or knowledge in sciences, unless happily Musick, aswel vocal as instrumental. In the tenth House *Puella* signifies Princes not to be very potent, but notwithstanding they shall govern peaceably within their Dominions, and shall be beloved of their Neighbours and Subjects; it causeth them to be affable, milde and courteous, and that they shall alwayes exercise themselves with continual mirth, plays, and huntings; maketh Judges to be good, godly and merciful; giveth Offices about women, or especially from noble women. In the eleventh House *Puella* giveth many friends, and encreaseth favour with women. In the twelfth House *Puella* signifies few enemies, but contention with women; and delivereth Prisoners out of prison through the intercession of friends.

Amissio in the first House signifies the sick not to live long, and sheweth a short life; signifies a man of disproportioned members of his body, and one of a wicked life and conversation, and who is marked with some notorious and remarkable defect in some part of his body, as either lame, or maimed, or the like. *Amissio* in the second House consumeth all substance, and maketh one to suffer and undergo the burden of miserable poverty; neither theef, nor the thing stollen shall be found; signifies treasure not to be in the place sought after, and to be sought for with loss and damage. In the third House *Amissio* signifies death of brethren, or the want of them, and of kindred and friends; signifieth no journeys, and causeth one to be deceived of many. In the fourth House *Amissio* signifies the utter destruction of ones Patrimony, sheweth the Father to be poor, and Son to die. *Amissio* in the fifth House sheweth death of children, and afflicts a man with divers sorrows; signifieth a woman not to be with child, or else to have miscarried; raiseth no fame or honours, and disperseth false rumors. In the sixth House *Amissio* signifies the sick to be recovered, or that he shall soon recover; but causeth loss and damage by servants and cattels. In the seventh *Loss.*

venth Houſe *Amiſſio* giveth an adulterous wife, and contrarying her husband with continual contention; nevertheleſs ſhe ſhall not live long; and it cauſeth contentions to be ended. In the eighth Houſe *Amiſſio* ſignifies a man to be dead, conſumeth the dowry of a wife; beſtoweth or ſendeth no inheritances or legacies. In the ninth Houſe *Amiſſio* cauſeth no journies, but ſuch as ſhall be compaſſed with very great loſs; ſignifies men to be inconſtant in Religion, and often changing their opinion from one ſect to another, and altogether ignorant of learning. In the tenth Houſe *Amiſſio* rendereth Princes to be moſt unfortunate, and ſheweth that they ſhall be compelled to end their lives in exile and baniſhment; Judges to be wicked; and ſignifies Offices and Magiſtracy to be damageable, and ſheweth the death of a Mother. In the eleventh Houſe *Amiſſio* ſignifies few friends, and cauſeth them to be eaſily loſt, and turned to become enemies; and cauſeth a man to have no favour with his Prince, unleſs it be hurtful to him. In the twelfth Houſe *Amiſſio* deſtroyeth all enemies, detaineth long in priſon, but preſerveth from dangers.

Conjunction. *Conjunctio* in the firſt Houſe maketh a proſperous life, and ſignifies a man of a middle ſtature, not lean nor fat, long face, plain hair, a little beard, long fingers and thighs, liberal, amiable, and a friend to many people. In the ſecond Houſe *Conjunctio* doth not ſignifie any riches to be gotten, but preſerveth a man ſecure and free from the calamities of poverty; detecteth both the theef and the thing ſtolen, and acquireth hidden treaſure. In the third Houſe he giveth various journeys with various ſucceſs, and ſignifieth good faith and conſtancy. In the fourth Houſe *Conjunctio* ſheweth a mean Patrimony; cauſeth a Father to honeſt, of good report, and of good underſtanding. In the fifth Houſe he giveth Children of ſubtile ingenuity and wit, ſheweth a woman pregnant to have a male-child, and raiſeth men to honours by their own meer proper wit and ingenuity, and diſperſeth their fame and credit far abroad; and alſo ſignifies news and rumours to be true. In the ſixth Houſe *Conjunctio* ſignifies ſickneſſes to be te-

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dious and of long continuance; but foreſheweth the Phyſitian to be learned and well experienced; and ſheweth ſervants to be faithful and blameleſs, and animals profitable. In the ſeventh Houſe he giveth a wife very obedient, conformable, and dutiful to her husband, and one of a good wit and ingenuity; cauſeth difficult ſuits and controverſies, and crafty, ſubtil and malicious adverſaries. In the eighth Houſe, him of whom a Queſtion is propounded, *Conjunctio* ſignifies him to be dead, & pretendeth ſome gain to be acquired by his death; ſheweth a wife ſhall not be very rich. In the ninth Houſe he giveth a few journeys, but long and tedious, and ſheweth one that is abſent ſhall after a long ſeaſon return. *Conjunctio* in this Houſe increaſeth divers Arts, Sciences, and Myſteries of Religion; and giveth a quick, perſpicuous, and efficacious wit. In the tenth Houſe *Conjunctio* maketh Princes liberal, affable and benevolent, and who are much delighted and affected with divers Sciences, and ſecret Arts, and with men learned therein; cauſeth Judges to be juſt, and ſuch who with a piercing and ſubtil ſpeculation, do eaſily diſcern cauſes in controverſie before them; enlargeth Offices which are concerned about Letters, Learning, ſound Doctrines and Sciences; and ſignifies a Mother to be honeſt, of good ingenuity and wit, and alſo one of a proſperous life. In the eleventh Houſe *Conjunctio* ſignifies great encreaſe of friends; and very much procureth the grace and favour of Princes, powerful and noble Men. In the twelfth Houſe *Conjunctio* ſignifies wary and quick-witted enemies; cauſeth ſuch as are in priſon to remain and continue ſo very long, and cauſeth a man to eſchew very many dangers in his life.

Albus in the firſt Houſe ſignifies a life vexed with continual ſickneſs and greivous diſeaſes; ſignifies a man of a ſhort ſtature, broad breſt, and groſs arms, having curled or criſped hair, one of a broad full mouth, a great talker and babler, given much to uſe vain and unprofitable diſcourſe, but one that is merry, joyous and jocond, and much pleaſing to men. In the ſecond Houſe *Albus* enlargeth and augmenteth ſubſtance gained by ſports, playes, vile and baſe arts and exer- *White.*

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ciſes, but ſuch as are pleaſing and delightful; as by playes, paſtimes, dancings and laughters: he diſcovereth both the theef, and the theft or thing ſtollen, and hideth and concealeth treaſure. In the third Houſe *Albus* ſignifies very few brethren; giveth not many, but tedious and wearisome journyes, and ſignifies all deceivers. In the fourth Houſe he ſheweth very ſmall or no Patrimony, and the Father to be a man much known; but declareth him to be a man of ſome baſe and inferiour Office and Imployment. In the fifth Houſe *Albus* giveth no children, or if any, that they ſhall ſoon die; declareth a woman to be ſervile, and cauſeth ſuch as are with young to miſcarry, or elſe to bring forth Monſters; denoteth all rumours to be falſe, and raiſeth to no honour. In the ſixth Houſe *Albus* cauſeth very tedious ſickneſſes and diſeaſes; diſcovereth the fraud, deceit and wickedneſs of ſervants, and ſignifies diſeaſes and infirmities of cattel to be mortal, and maketh the Phyſitian to be ſuſpected of the ſick Patient. *Albus* in the ſeventh Houſe giveth a barren wife, but one that is fair and beautiful; few ſuits or controverſies, but ſuch as ſhall be of very long continuance. In the eighth Houſe if a queſtion be propounded of any one, *Albus* ſhews the party to be dead; giveth little portion or dowry with a wife, and cauſeth that to be much ſtrived and contended for. In the ninth Houſe *Albus* denoteth ſome journyes to be accompliſhed, but with mean profit; hindereth him that is abſent, and ſignifies he ſhall not return; and declareth a man to be ſuperſtitious in Religion, and given to falſe and deceitful Sciences. In the tenth *Albus* cauſeth Princes and Judges to be malevolent; ſheweth vile and baſe Offices and Magiſtracies; ſignifies a Mother to be a whore, or one much ſuſpected for adultery. In the eleventh Houſe *Albus* maketh diſſembling and falſe friends; cauſeth love and favour to be inconſtant. *Albus* in the twelfth Houſe denoteth vile, impotent and ruſtical enemies; ſheweth ſuch as are in priſon ſhall not eſcape, and ſignifies a great many and various troubles and diſcommodities of ones life.

Child. *Puer* in the firſt Houſe giveth an indifferent long life, but la-

laborious, raiſeth men to great fame through military dignity; ſignifies a perſon of a ſtrong body, ruddy complexion, a fair countenance, and black hair. In the ſecond Houſe *Puer* increaſeth ſubſtance, obtained by other mens goods, by plunderings, rapines, confiſcations, military Laws, and ſuch like; he concealeth both the theef and the thing ſtolen, but diſcovereth no treaſure. In the third Houſe *Puer* raiſeth a man to honour above his brethren, and to be feared of them; ſignifies journies to be dangerous, and denoteth perſons of good credit. In the fourth Houſe *Puer* ſignifies dubious inheritances and poſſeſſions, and ſignifies a Father to attain to his ſubſtance and eſtate through violence. In the fifth Houſe *Puer* ſheweth good children, and ſuch as ſhall attain to honors and dignities; he ſignifies a woman to have a male-child, and ſheweth honors to be acquired by military diſcipline, and great and full fame. In the ſixth Houſe *Puer* cauſeth violent diſeaſes and infirmities, as wounds, falls, contuſions, bruiſes, but eaſily delivereth the ſick, and ſheweth the Phyſitian and Chirurgion to be good; denoteth ſervants and animals to be good, ſtrong and profitable. In the ſeventh Houſe *Puer* cauſeth a wife to be a virago, of a ſtout Spirit, of good fidelity, and one that loveth to bear the Rule and Government of a houſe; maketh cruel ſtrifes and contentions, and ſuch adverſaries, as ſhall ſcarcely be reſtrain'd by Juſtice. *Puer* in the eighth Houſe ſheweth him that is ſuppoſed to be dead to live, ſignifieth the kinde of death not to be painful, or laborious, but to proceed from ſome hot humour, or by iron, or the ſword, or from ſome other cauſe of the like kinde, ſheweth a man to have no legacies or other inheritance. In the ninth Houſe *Puer* ſheweth journeys not to be undergone without peril and danger of life, yet nevertheleſs declareth them to be accompliſhed proſperouſly and ſafely; ſheweth perſons of little Religion, and uſing little conſcience, notwithſtanding giveth the knowledge of natural philoſophy and phyſick, and many other liberal and excellent Arts. *Puer* in the tenth Houſe ſignifies Princes to be powerful, glorious, and famous in warlike atchievements, but they ſhall be un-

conſtant and unchangeable, by reaſon of the mutable and various ſucceſs of victory. *Puer* in this Houſe cauſeth Judges to cruel and unmerciful; increaſeth offices in warlike affairs; ſignifies Magiſtracy to be exerciſed by fire and ſword; hurteth a Mother, and endangereth her life. In the eleventh Houſe *Puer* ſheweth Noble friends, and Noble men, and ſuch as ſhall much frequent the Courts of Princes, and follow after warfare; and cauſeth many to adhere to cruel men: nevertheleſs he cauſeth much eſteem with Princes; but their favour is to be ſuſpected. *Puer* in the twelfth Houſe cauſeth Enemies to be cruel and pernicious; thoſe that are in Priſon ſhall eſcape, and maketh them to eſchew many dangers.

Red. *Rubeus* in the firſt Houſe, ſignifies a ſhort life, and an evil end; ſignifies a man to be filthy, unprofitable, and of an evil, cruel and malicious countenance, having ſome remarkable and notable ſigne or ſcar in ſome part of his body. In the ſecond Houſe *Rubeus* ſignifies poverty, and maketh theeves and robbers, and ſuch perſons as ſhall acquire and ſeek after their maintenance and livelihoods by uſing falſe, wicked, and evil, and unlawful Arts; preſerveth theeves, and concealeth theft; and ſignifies no treaſure to be hid nor found. In the third Houſe *Rubeus* renders brethren and kinſmen to be full of hatred, and odious one to another, and ſheweth them to be of evil manners, & ill diſpoſition; cauſeth journeys to be very dangerous, and foreſheweth falſe faith and treachery. In the fourth Houſe he deſtroyeth and conſumeth Patrimonies, and diſperſeth and waſteth inheritances, cauſeth them to come to nothing; deſtroyeth the fruits of the field by tempeſtuous ſeaſons, and malignancy of the earth; and bringeth the Father to a quick and ſudden death. *Rubeus* in the fifth Houſe giveth many children, but either they ſhall be wicked and diſobedient, or elſe ſhall afflict their Parents with grief, diſgrace and infamy. In the ſixth Houſe *Rubeus* cauſeth mortal wounds, ſickneſſes and diſeaſes; him that is ſick ſhall die; the Phyſitian ſhall erre, ſervants prove falſe and treacherous, cattel and beaſts ſhall produce hurt and danger. In the ſeventh Houſe *Rubeus* ſignifies a

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wife to be infamous, publickly adulterate, and contentious; deceitful and treacherous adversaries, who shall endeavour to overcome you, by crafty and subtil wiles and circumventions of the Law. In the eighth House *Rubeus* signifies a violent death to be inflicted, by the execution of publike Justice; and signifies, if any one be enquired after, that he is certainly dead; and a wife to have no portion or dowry. *Rubeus* in the ninth House sheweth journeys to be evil and dangerous, and that a man shall be in danger either to be spoiled by theeves and robbers, or to be taken by plunderers and robbers; declareth men to be of most wicked opinions in Religion, and of evil faith, and such as will often easily be induced to deny and go from their faith for every small occasion; denoteth Sciences to be false and deceitful, and the professors thereof to be ignorant. In the tenth House *Rubeus* signifies Princes to be cruel and tyrannical, and that their power shall come to an evil end, as that either they shall be cruelly murdered and destroyed by their own Subjects, or that they shall be taken captive by their conquerers, and put to an ignominious and cruel death, or shall miserably end their lives in hard imprisonment; signifies Judges and Officers to be false, theevish, and such as shall be addicted to usury; sheweth that a mother shall soon die, and denoteth her to be blemisht with an evil fame and report. In the eleventh House *Rubeus* giveth no true, nor any faithful friends; sheweth men to be of wicked lives and conversations, and causeth a man to be rejected and cast out from all society and conversation with good and noble persons. *Rubeus* in the twelfth House maketh enemies to be cruel and traiterous, of whom we ought circumspectly to beware; signifies such as are in prison shall come to an evil end; and sheweth a great many inconveniences and mischiefs to happen in a mans life.

Carcer in the first House being posited, giveth a short life; *Prison.* signifies men to be most wicked, of a filthy and cruel unclean figure and shape, and such as are hated and despised of all men. *Carcer* in the second House causeth most cruel and

miſerable poverty; ſignifies both the theef and thing ſtollen to be taken and regained; and ſheweth no treaſure to be hid. In the third Houſe *Carcer* ſignifieth hatred and diſſention amongſt brethren; evil journeys, moſt wicked faith and converſation. *Carcer* in the fourth Houſe ſignifieth a man to have no poſſeſſions or inheritances, a Father to be moſt wicked, and to die a ſudden and evil death. In the fifth Houſe *Carcer* giveth many children; ſheweth a woman not to be with child, and provoketh thoſe that are with child to miſcarry of their own conſent, or ſlayeth the child; ſignifieth no honours, and diſperſeth moſt falſe rumours. In the ſixth Houſe *Carcer* cauſeth the diſeaſed to undergo long ſickneſs; ſignifieth ſervants to be wicked, rather unprofitable; Phyſitians ignorant. In the ſeventh Houſe *Carcer* ſheweth the wife ſhall be hated of her husband, and ſignifies ſuits and contentions to be ill ended and determined. In the eighth Houſe *Carcer* declareth the kinde of death to be by ſome fall, miſchance, or falſe accuſation, or that men ſhall be condemned in priſon, or in publike judgement, and ſheweth them to be put to death, or that they ſhall often lay violent and deadly hands upon themſelves; denieth a wife to have any portion and legacies. *Carcer* in the ninth Houſe, ſheweth he that is abſent ſhall not return, and ſignifieth ſome evil ſhall happen to him in his journey; it denotes perſons of no Religion, a wicked conſcience, and ignorant of learning. In the tenth Houſe *Carcer* cauſeth Princes to be very wicked, and wretchedly to periſh, becauſe when they are eſtabliſhed in their power, they will wholly addict themſelves to every voluptuous luſt, pleaſure, and tyranny; cauſeth Judges to be unjuſt and falſe; declareth the Mother to be cruel, and infamous, and noted with the badge of adultery; giveth no Offices nor Magiſtracies, but ſuch as are gotten and obtained either by lying, or through theft, and baſe and cruel robbery. In the eleventh Houſe *Carcer* cauſeth no friends, nor love, nor favour amongſt men. In the twelfth Houſe it raiſeth enemies, detaineth in priſon, and inflicteth many evils.

Sorrow *Triſtitia* in the firſt Houſe doth not abbreviate life, but afflict-

afflicteth it with many moleſtations ; ſignifieth a perſon of good manners and carriage, but one that is ſolitary, and ſlow in all his buſineſs and occaſions ; one that is ſolitary, melancholly, ſeldom laughing, but moſt covetous after all things. In the ſecond Houſe it giveth much ſubſtance and riches, but they that have them, ſhall not enjoy them, but ſhall rather hide them, and ſhall ſcarce afford to themſelves food or ſuſtenance therefrom ; treaſure ſhall not be found, neither ſhall the theef nor the theft. *Triſtitia* in the third Houſe ſignifieth a man to have few brethren, but ſheweth that he ſhall outlive them all ; cauſeth unhappy journeys, but giveth good faith. In the fourth Houſe *Triſtitia* conſumeth and deſtroyeth fields, poſſeſſions and inheritances ; cauſeth a Father to be old and of long life, and a very covetous hoorder up of money. In the fifth Houſe it ſignifies no children, or that they ſhall ſoon die ; ſheweth a woman with child to bring forth a woman-child, giveth no fame nor honors. In the ſixth Houſe *Triſtitia* ſheweth that the ſick ſhall die ; ſervants ſhall be good, but ſlothful ; and ſignifies cattel ſhall be of a ſmall price or value. In the ſeventh Houſe *Triſtitia* ſheweth that the wife ſhall ſoon die; and declareth ſuits and contentions to be very hurtful, and determining againſt you. In the eighth Houſe it ſignifies the kinde of death to be with long and grievous ſickneſs, and much dolour and pain ; giveth legacies and an inheritance, and indoweth a wife with a portion. *Triſtitia* in the ninth Houſe, ſheweth that he that is abſent ſhall periſh in his journey ; or ſignifies that ſome evil miſchance ſhall happen unto him ; cauſeth journeys to be very unfortunate, but declareth men to be of good Religion, devout, and profound Scholars. In the tenth Houſe *Triſtitia* ſignifies Princes to be ſevere, but very good lovers of juſtice ; it cauſeth juſt Judges, but ſuch as are tedious and ſlow in determining of cauſes ; bringeth a Mother to a good old age, with integrity and honeſty of life, but mixt with divers diſcommodities and miſ-fortunes ; it raiſeth to great Offices, but they ſhall not be long enjoyed nor perſevered in ; it ſignifies ſuch Offices as do appertain to the water, or tillage, and manuring

of

of the Earth, or such as are to be imployed about matters of Religion and wisdom. In the eleventh House *Tristitia* signifies scarcity of friends, and the death of friends; and also signifies little love or favour. In the twelfth House it sheweth no enemies; wretchedly condemneth the imprisoned; and causeth many discommodities and disprofits to happen in ones life.

Dragons head. *Caput Draconis* in the first House augmenteth life and fortune. In the second House he increaseth riches and substance; saveth and concealeth a theef; and signifies treasure to be hid. In the third House *Caput Draconis* giveth many brethren; causeth journeys, kinsmen, and good faith and credit. In the fourth House he giveth wealthy inheritances; causeth the Father to attain to old age. In the fifth House *Caput Draconis* giveth many children; signifies women with child to bring forth women-children, and oftentimes to have twins; it sheweth great honours and fame; and signifies news and rumours to be true. *Caput Draconis* in the sixth House increaseth sicknesses and diseases; signifieth the Physitian to be learned; and giveth very many servants and chattel. In the seventh House he signifieth a man shall have many wives; multiplies and stirreth up many adversaries and suits. In the eight House he sheweth the death to be certain, increaseth Legacies and inheritances, and giveth a good portion with a wife. In the ninth House *Caput Draconis* signifies many journeys, many Sciences, and good Religion; and sheweth that those that are absent shall soon return. In the tenth House he signifies glorious Princes, great and magnificent Judges, great Offices, and gainful Magistracy. In the eleventh House he causeth many friends, and to be beloved of all men. In the twelfth House *Caput Draconis* signifieth men to have many enemies, and many women; detaineth the imprisoned, and evilly punisheth them.

Dragons tail. *Cauda Draconis*, in all and singular the respective Houses aforesaid, giveth the contrary judgement to *Caput*. And these are the natures of the figures of Geomancy, and their judgments, in all and singular their Houses, upon all maner of

Questions

Queſtions to be propounded, of or concerning any matter or thing whatſoever.

But now in the maner of proceeding to judgement, this you are eſpecially to obſerve; That whenſoever any Queſtion ſhall be propoſed to you, which is contained in any of the Houſes, that you ſhall not onely anſwer thereunto by the figure contained in ſuch a Houſe; but beholding and diligently reſpecting all the figures, and the Index it ſelf in two Houſes, you ſhall ground the face of judgement. You ſhall therefore conſider the figure of the thing queſired or enquired after, if he ſhall multiply himſelf by the other places of the figure, that you may cauſe them alſo to be partakers in your judgement: as for example, if a Queſtion ſhall be propounded of the ſecond Houſe concerning a theef, and the figure of the ſecond Houſe ſhall be found in the ſixth, it declareth the theef to be ſome of ones own houſhold or ſervants: and after this maner ſhall you judge and conſider of the reſt; for this whole Art conſiſteth in the Commixtures of the figures, and the natures thereof; which whoſoever doth rightly practice, he ſhall alwaies declare moſt true and certain judgements upon every particular thing whatſoever.

Of

Of Occult Philosophy, or Of Magical Ceremonies: The Fourth Book.

Written by *Henry Cornelius Agrippa.*

IN our Books of Occult Philosophy, we have not so compendiously, as copiously, declared the principles, grounds, and reasons of Magick it self, and after what maner the experiments thereof are to be chosen, elected, and compounded, to produce many wonderful effects; but because in those books they are treated of, rather Theorically, then Practically; and some also are not handled compleatly and fully, and others very figuratively, and as it were Enigmatically and obscure Riddles, as being those which we have attained unto with great study, diligence, and very curious searching and exploration, and are heretofore set forth in a more

more rude and unfashioned maner. Therefore in this book, which we have compo'ed and made as it were a Complement and Key of our other books of Occult Philosophy, and of all Magical Operations, we will give unto thee the documents of holy and undefiled verity, and Inexpugnable and Unresistable Magical Discipline, and the most pleasant and delectable experiments of the sacred Deities. So that as by the reading of our other books of Occult Philosophy, thou maist earnestly covet the knowledge of these things; even so with reading this book, thou shalt truely triumph. Wherefore let silence hide these things within the secret closets of thy religious breast, and conceal them with constant Taciturnity.

This therefore is to be known, That the names of the intelligent presidents of every one of the Planets are constituted after this maner: that is to say, By collecting together the letters out of the figure of the world, from the ruling of the body of the Planet, according to the succession of the Signes through the several degrees; and out of the several degrees, from the aspects of the Planet himself, the calculation being made from the degree of the ascendant. In the like maner are constituted the names of the Princes of the evil spirits; they are taken under all the Planets of the presidents in a retrograde order, the projection being made contrary to the succession of the signes, from the beginning of the seventh House. Now the name of the supreme & highest intelligence, which many do suppose to be the soul of the world, is collected out of the four Cardinal points of the figure of the world, after the maner already deli ered: & by the opposite and contrary way, is known the name of the great *Damon*, or evil spirit, upon the four cadent Angles. In the like maner shalt thou understand the names of the great presidential spirits ruling in the Air, from the four Angles of the succedant Houses: so that as to obtain the names of the good spirits, the calculation is to be made according to the succession of the signes, beginning from the degree of the ascendant; and to attain to the names of the evil spirits, by working the con-

contrary way.

You must also observe, that the names of the evil spirits are extracted, aswel from the names of the good spirits, as of the evil: so notwithstanding, that if we enter the table with the name of a good spirit of the second order, the name of the evil spirit shall be extracted from the order of the Princes and Governours; but if we enter the table with the name of a good spirit of the third order, or with the name of an evil spirit a Governour, after what maner soever they are extracted, whether by this table, or from a celestial figure, the names which do proceed from hence, shall be the names of the evil spirits, the Ministers of the inferiour order.

It is further to be noted, That as often as we enter this table with the good spirits of the second order, the names extracted are of the second order: and if under them we extract the name of an evil spirit, he is of the superiour order of the Governours. The same order is, if we enter with the name of an evil spirit of the superiour order. If therefore we enter this table with the names of the spirits of the third order, or with the names of the ministring spirits, aswel of the good spirits, as of the evil, the names extracted shall be the names of the ministring spirits of the inferiour order.

But many Magicians, men of no small Authority, will have the tables of this kinde to be extended with Latine letters: so that by the same tables also, out of the name of any office or effect, might be found out the name of any spirit, aswel good as evil, by the same maner which is above delivered, by taking the name of the office or of the effect, in the columne of letters, in their own line, under their own star. And of this practice *Trismegistus* is a great Author, who delivered this kinde of calculation in Egyptian letters: not unproperly also may they be referred to other letters of other tongues, for the reasons assigned to the figures; for truly he only is extant of all men, who have treated concerning the attaining to the names of spirits.

There-

Therefore the force, ſecrecy and power, in what maner the ſacred names of ſpirits are truly and rightly found out, conſiſteth in the diſpoſing of vowels, which do make the name of a ſpirit, and wherewith is conſtituted the true name, and right word. Now this art is thus perfected and brought to paſs: firſt, we are to take heed of the placing the vowels of the letters, which are found by the calculation of the celeſtial figure, to finde the names of the ſpirits of the ſecond order, Preſidents and Governours. And this in the good ſpirits, is thus brought to effect, by conſidering the ſtars which do conſtitute and make the letters, and by placing them according to their order: firſt, let the degree of the eleventh Houſe be ſubſtracted from the degree of that ſtar which is firſt in order; and that which remaineth thereof, let it be projected from the degree of the aſcendent, and where that number endeth, there is part of the vowel of the firſt letter: begin therefore to calculate the vowels of theſe letters, according to their number and order; and the vowel which falleth in the place of the ſtar, which is the firſt in order, the ſame vowel is attributed to the firſt letter. Then afterwards thou ſhalt finde the part of the ſecond letter, by ſubſtracting the degree of a ſtar which is the ſecond in order from the firſt ſtar; and that which remaineth, caſt from the aſcendant. And this is the part from which thou ſhalt begin the calculation of the vowels; and that vowel which falleth upon the ſecond ſtar, the ſame is the vowel of the ſecond letter. And ſo conſequently maiſt thou ſearch out the vowels of the following letters alwaies, by ſubſtracting the degree of the following ſtar, from the degree of the ſtar next preceding and going before. And ſo alſo all calculations and numerations in the names of the good ſpirits, ought to be made according to the ſucceſſion of the ſignes. And in calculating the names of the evil ſpirits, where in the names of the good ſpirits is taken the degree of the eleventh Houſe, in theſe ought to be taken the degree of the twelfth Houſe. And all numerations and calculations may be made with the ſucceſſion of the ſignes, by taking the beginning from the

degree of the tenth House.

But in all extractions by tables, the vowels are placed after another maner. In the first place therefore is taken the certain number of letters making the name it self, and is thus numbred from the beginning of the columne of the first letter, or whereupon the name is extracted; and the letter on which this number falleth, is referred to the first letter of the name, extracted by taking the distance of the one from the other, according to the order of the Alphabet. But the number of that distance is projected from the beginning of his columne; and where it endeth, there is part of the first vowel: from thence therefore thou shalt calculate the vowels themselves, in their own number and order, in the same columne; and the vowel which shall fall upon the first letter of a name, the same shall be attributed to that name. Now thou shalt finde the following vowels, by taking the distance from the precedent vowel to the following: and so consequently according to the succession of the Alphabet. And the number of that distance is to be numbered from the beginning of his own columne; and where he shall cease, there is the part of the vowel sought after. From thence therefore must you calculate the vowels, as we have above said; and those vowels which shall fall upon their own letters, are to be attributed unto them: if therefore any vowel shall happen to fall upon a vowel, the former must give place to the latter: and this you are to understand only of the good spirits. In the evil also you may proceed in the same way; except only, that you make the numerations after a contrary and backward order, contrary to the succession of the Alphabet, and contrary to the order of the columnes (that is to say) in ascending.

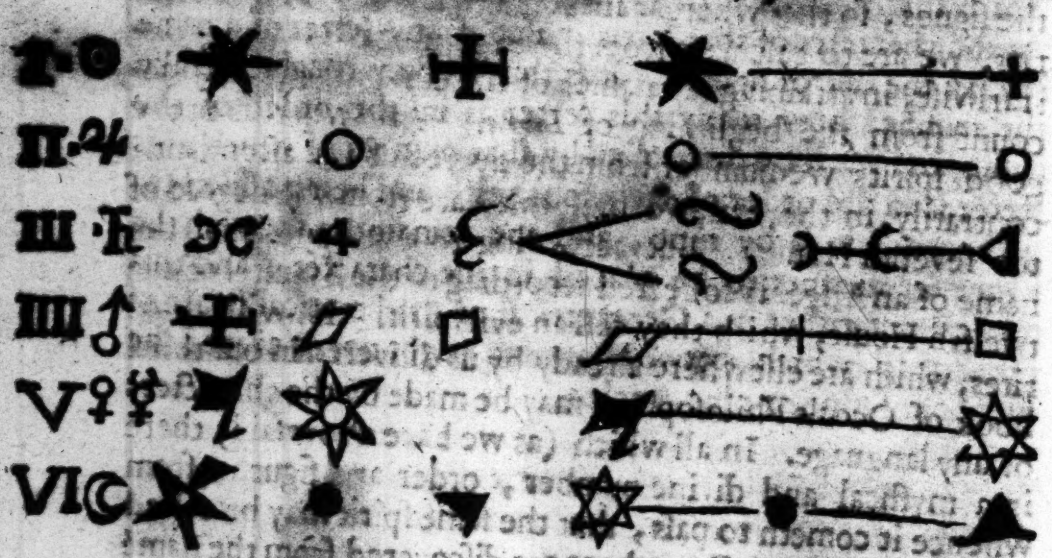
The name of good Angels, and of every man, which we have taught how to finde out, in our third book of Occult Philosophy, according to that maner, is of no little Authority, nor of a mean foundation. But now we will give unto thee some other ways, illustrated with no vain reasons. One whereof is, by taking in the figure of the nativity, the five places

of

of Hylech: which being noted, the characters of the letters are projected in their order and number from the beginning of *Aries*; and those letters which fall upon the degrees of the said places, according to their order and dignity disposed and aspected, do make the name of an Angel. There is also another way, wherein they do take Almutel, which is the ruling and governing stars over the aforesaid five places; and the projection is to be made from the degree of the ascendant; which is done by gathering together the letters falling upon Almutel: which being placed in order, according to their dignity, do make the name of an Angel. There is furthermore another way used, and very much had in observation from the Egyptians, by making their calculation from the degree of the ascendant, and by gathering together the letters according to the Almutel of the eleventh House; which House they call a good *Demon*: which being placed according to their dignities, the names of the Angels are constituted. Now the names of the evil Angels are known after the like maner, except only that the projections must be performed contrary to the course and order of the succession of the signes, so that whereas in seeking the names of good spirits, we are to calculate from the beginning of *Aries*; contrariwise, in attaining the names of the evil, we ought to account from the beginning of *Libra*. And whereas in the good spirits we number from the degree of the ascendant; contrarily, in the evil, we must calculate from the degree of the seventh House. But according to the Egyptians, the name of an Angel is collected according to the Almutel of the twelfth House, which they call an evil spirit. Now all those rites, which are elsewhere already by us dilivered in our third book of Occult Philosophy, may be made by the characters of any language. In all which (as we have aboveſaid) there is a mystical and divine number, order and figure; from whence it cometh to pass, that the same spirit may be called by divers names. But others are discovered from the name of the spirit himself, of the good or evil, by tables formed to this purpose.

Now

Now these celestial characters do consist of lines and heads: the heads are six, according to the six magnitudes of the stars, whereunto the planets also are reduced. The first magnitude holdeth a Star, with the Sun, or a Cross. The second with Jupiter a circular point. The third holdeth with Saturn, a semicircle, a triangle, either crooked, round, or acute. The fourth with Mars, a little stroke penetrating the line, either square, straight, or oblique. The fifth with Venus and Mercury, a little stroke or point with a tail, ascending or descending. The sixth with the Moon, a point made black. All which you may see in the ensuing table. The heads then being posited according to the site of the Stars in the figure of Heaven, then the lines are to be drawn out, according to the congruency or agreement of their natures. And this you are to understand of the fixed Stars. But in the erecting of the Planets, the lines are drawn out, the heads being posited according to their course and nature amongst themselves.



When therefore a character is to be found of any celestial

Image

Image ascending in any degree or face of a signe, which do consist of Stars of the same magnitude and nature; then the number of these Stars being posited according to their place and order, the lines are drawn after the similitude of the Image signified, as copiously as the same can be done.

But the Characters which are extracted according to the name of a spirit, are composed by the table following, by giving to every letter that name which agreeth unto him, out of the table; which although it may appear easie to those that apprehend it, yet there is herein no small difficulty; To wit, when the letter of a name falleth upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may be thus known: for if a letter falleth upon the line of letters, consider of what number this letter may be in the order of the name; as the second, or the third; then how many letters that name containeth; as five or seven; and multiply these numbers one after another by themselves, and treble the product: then cast the whole (being added together) from the beginning of the letters, according to the succession of the Alphabet: and the letter upon which that number shall happen to fall, ought to be placed for the character of that spirit. But if any letter of a name fall on the line of figures, it is thus to be wrought. Take the number how many this letter is in the order of the name, and let it be multiplied by that number of which this letter is in the order of the Alphabet; and being added together, divide it by nine, and the remainder sheweth the figure or number to be placed in the character: and this may be put either in a Geometrical or Arithmetical figure of number; which notwithstanding ought not to exceed the number of nine, or nine Angles.

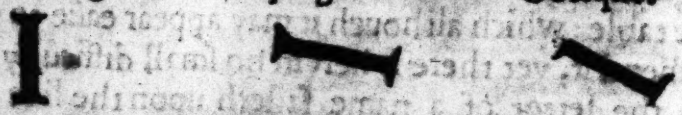
The

The Characters of good Spirits.

A ſimple point. Round. Starry.



Straight ſtanding line. Lying. Oblique.



Line crooked like a bow. Like waves. Toothed.



Interſection right. Inherent. Adhering ſeparate.



Obliq; interſection ſimple. Mixt. Manifold.



Perpendicular right dexter. Siniſter. Neuter.



A whole figure. Broken. Half.



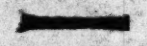
A letter inhering. Adhering. Separate.



Cha-

The Characters of evil Spirits.

A right line.



Crooked.



Reflexed.



A ſimple figure.



Penetrate.



Broken.



A right letter.



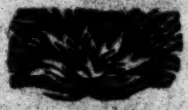
Retrograde.



Invers'd.



Flame.



Winde.



Water.



A maſs.



Rain.



Clay.



A flying thing.



A creeping thing.



A ſerpent.



An eye.



A hand.



A foot.



A crown.



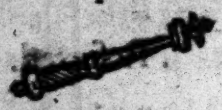
A creſt.



Horns.



A ſcepter. A ſword. A ſcourge.





But the Characters which are underſtood by the revelation of Spirits, take their vertue from thence; becauſe they are, as it were, certain hidden ſeals, making the harmony of ſome divinity: either they are ſignes of a Covenant entred into, and of promiſed and plighted faith, or of obedience. And thoſe Characters cannot by any other means be ſearched out.

Moreover, beſides theſe Characters, there are certain familiar Figures & Images of evil Spirits, under which forms they are wont to appear, and yield obedience to them that invoke them. And all theſe Characters or Images may be ſeen by the table following, according to the courſe of the letters conſtituting the names of Spirits themſelves: ſo that if in any letter there is found more then the name of one Spirit, his Image holdeth the pre-eminence, the others imparting their own order; ſo that they which are the firſt order, to them is attributed the head, the upper part of the body, according to their own figure: thoſe which are the loweſt, do poſſeſs the thighs and feet; ſo alſo the middle letters do attribute like to themſelves the middle parts of the body, or give the parts that ſit. But if there happen any contrariety, that letter which is the ſtronger in the number ſhall bear rule: and if they are equal, they all impart equal things. Furthermore, if any name ſhall obtain any notable Character or Inſtrument out of the Table, he ſhall likewiſe have the ſame character in the Image.

We may alſo attain to the knowledge of the dignities of the evil Spirits, by the ſame Tables of Characters and Images: for upon what ſpirit ſoever there falleth any excellent ſigne or inſtrument out of the Table of Characters, he poſſeſſeth that dignity. As if there ſhall be Crown, it ſheweth a Kingly dignity; if a Creſt or Plume, a Dukedome; if a Horn, a County; if with-

out

out theſe there be a Scepter, Sword, or forked Inſtrument, it ſheweth Rule and Authority. Likewiſe out of the Table of Images you ſhall finde them which bear the chief Kingly dignity: from the Crown judge dignity; and from the Inſtruments, Rule and Authority. Laſtly, they which bear an humane ſhape and figure, have greater dignity then thoſe which appear under the Forms and Images of Beaſts; they alſo who ride, do excel them which appear on foot. And thus according to all their commixtures, you may judge the dignity and excellency of Spirits, one before another. Moreover, you muſt underſtand, that the Spirits of the inferiour order, of what dignity ſoever they be, are alwaies ſubject to the Spirits of the ſuperiour order: ſo alſo, that it is not incongruent for their Kings and Dukes to be Subject and Miniſter to the preſidents of the ſuperiour order.

The ſhapes familiar to the Spirits of Saturn.

♄

THey appear for the moſt part with a tall, lean, and ſlender body, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, and on each ſide noſed or beaked: there likewiſe appeareth a face on each knee, of a black ſhining colour: their motion is the moving of the winde, with a kinde of earthquake: their ſigne is white earth, whiter then any Snow.

The particular forms are,

A King having a beard, riding on a Dragon.
An Old man with a beard.
An Old woman leaning on a ſtaffe.
A Hog.
A Dragon.
An Owl.
A black Garment.
A Hooke or Sickle.
A Juniper-tree.

The familiar forms to the Spirits of Jupiter.

♃

THe Spirits of Jupiter do appear with a body ſanguine and cholerick, of a middle ſtature, with a horrible fearful motion; but with a milde countenance, a gentle ſpeech, and of the colour of Iron. The motion of them is flaſhings of Lightning and Thunder; their ſigne is, there will appear men about the circle, who ſhall ſeem tobe devoured of Lions.

Their particular forms are,

A King with a Sword drawn, riding on a Stag.
Homo mitratus. A Man wearing a Mitre in long rayment.
A Maid with a Laurel-Crown adorned with Flowers.
A Bull.
A Stag.
A Peacock.
Azurina veſtis. An azure Garment.
A Sword.
Buxus. A Box-tree.

The familiar forms of the Spirits of Mars.

♂

THey appear in a tall body, cholerick, a filthy countenance, of colour brown, ſwarthy or red, having horns like Harts horns, and Griphins claws, bellowing like wilde Bulls. Their Motion is like fire burning; their ſigne Thunder and Lightning about the Circle.

Their particular ſhapes are,

A King armed riding upon a Wolf.
A Man armed.

A Woman holding a buckler on her thigh.
A Hee-goat.
A Horſe.
A Stag.
A red Garment.
Wool.
A Cheeſlip.

Multiceps.

Shapes familiar to the Spirits of the Sun.

☉

THe Spirits of the Sun do for the moſt part appear in a large, full and great body ſanguine and groſs, in a gold colour, with the tincture of blood. Their motion is as the Lightning of Heaven; their ſigne is to move the perſon to ſweat that calls them. But their particular forms are,

A King having a Scepter riding on a Lion.
A King crowned.
A Queen with a Scepter.
A Bird.
A Lion.
A Cock.
A yellow or golden Garment.
A Scepter.
Candarus.

Familiar ſhapes of the Spirits of Venus.

♀

THey do appear with a fair body, of middle ſtature, with an amiable and pleaſant countenance, of colour white or green, the upper part golden. The motion of them is as it were a moſt clear Star. For their ſigne, there will ſeem to be maids playing without the Circle, which will provoke and allure him that calleth them to play. But their particular forms are,

A King with a Scepter riding upon a Camel.
A Maid clothed and dressed beautifully.
A Maid naked.
A Shee-goat.
A Camel.
A Dove.
A white or green Garment.
Flowers.
The herb Savine.

The familiar forms of the Spirits of Mercury.

☿

THe Spirits of *Mercury* will appear for the most part in a body of a middle stature, cold, liquid and moist, fair, and with an affable speech; in a humane shape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were silver-coloured clouds. For their signe, they cause and bring horror and fear unto him that calls them. But their particular shapes are,

A King riding upon a Bear.
A fair Youth.
A Woman holding a distaffe.
A Dog.
A Shee-bear.
A Magpie.
A Garment of sundry changeable colours.
A Rod.
A little staffe.

The forms familiar to the Spirits of the Moon.

THey will for the most part appear in a great and full body, soft and phlegmatique, of colour like a black obscure cloud,

cloud, having a ſwelling countenance, with eyes red and full of water, a bald head, and teeth like a wilde boar. Their motion is as it were an exceeding great tempeſt of the Sea. For their ſigne, there will appear an exceeding great rain about the Circle. And their particular ſhapes are,

A King like an Archer riding upon a Doe.
A little Boy.
A Woman-hunter with a bow and arrows.
A Cow.
A little Doe.
A Gooſe.
A Garment green or ſilver-coloured.
An Arrow.
A Creature having many feet.

But we now come to ſpeak of the holy and ſacred Pentacles and Sigils. Now theſe pentacles, are as it were certain holy ſignes preſerving us from evil chances and events, and helping and aſſiſting us to binde, exterminate, and drive away evil ſpirits, and alluring the good ſpirits, and reconciling them unto us. And theſe pentacles do conſiſt either of Characters of the good ſpirits of the ſuperiour order, or of ſacred pictures of holy letters or revelations, with apt and fit verſicles, which are compoſed either of Geometrical figures and holy names of God, according to the courſe and maner of many of them; or they are compounded of all of them, or very many of them mixt. And the Characters which are uſeful for us to conſtitute and make the pentacles, they are the Characters of the good Spirits, eſpecially and chiefly of the good ſpirits of the firſt and ſecond order, and ſometimes alſo of the third order. And this kinde of Characters are eſpecially to be named holy; and then thoſe Characters which we have above called holy. What Character ſoever therefore of this kinde is to be inſtituted, we muſt draw about him a double circle, wherein we muſt write the name of his Angel: and if we will adde ſome divine name

congruent with his Spirit and Office, it will be of the greater force and efficacy. And if we will draw about him any angular figure, according to the maner of his numbers, that alſo ſhall be lawful to be done. But the holy pictures which do make the pentacles, are they which everywhere are delivered unto us in the Prophets and ſacred Writings, as well of the old as of the new Teſtament. Even as the figure of the Serpent hanging on the croſs, and ſuch-like; whereof very many may be found out of the viſions of the Prophets, as of *Eſaias*, *Daniel*, *Eſdras* and others, and alſo out of the revelation of the *Apocalypſe*. And we have ſpoken of them in our third book of Occult Philoſophy, where we have made mention of holy things. Therefore when any picture is poſited of any of theſe holy Images, let the circle be drawn round about it on each ſide thereof, wherein let there be written ſome divine name, that is apt and conformed to the effect of that figure, or elſe there may be written about it ſome verſicle taken out of part of the body of holy Scripture, which may deſire to aſcertain or deprecate the deſired effect. As, if a pentacle were to be made to gain victory or revenge againſt ones enemies, aſwel viſible as inviſible, The figure may be taken out of the ſecond book of the *Maccabees*: that is to ſay, a hand holding a golden Sword drawn, about which let there be written the verſicle there contained; To wit, *Take the holy Sword, the gift of God, wherewith thou ſhalt ſlay the adverſaries of my people Iſrael.* Or alſo there may be written about it a verſicle of the fifth *Pſalm*: *In this is the ſtrength of thy arm: before thy face there is death*; or ſome other ſuch-like verſicle. But if you will write any divine name about the figure, then let ſome name be taken that ſignifies Fear, a Sword, Wrath, the Revenge of God, or ſome ſuch-like name congruent and agreeing with the effect deſired. And if there ſhall be written any Angular figure, let him be taken according to the reaſon and rule of the numbers, as we have taught in our ſecond book of Occult Philoſophy, where we have treated of the numbers, and of the like operations. And of this ſort there are two pentacles of ſub-

The brazen ſerpent ſet up in the wilderneſs.

Accipe gladium ſanctum, munus à Deo, in quo concides adverſarios populi mei Iſrael.

ſublime vertue and great power, very uſeful and neceſſary to be uſed in the conſecration of experiments and Spirits: one whereof is that in the firſt chapter of *Apocalypſe*; To wit, a figure of the Majeſty of God ſitting upon a Throne, having in his mouth a two-edged Sword, as there it is written, about which let there be written, *I am Alpha & Omega, the beginning and the end, which is, and which was, and which is to come, the Almighty. I am the firſt and the laſt, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell.* Then there ſhall be written about it theſe three verſicles.

Ego ſum primus & noviſſimus, vivus & fui mortuus: & ecce ſum vivens in ſecula ſeculorum; & habeo claves mortis & inferni.

Manda Deus virtuti tuæ, &c.

Give commandment, O God, to thy ſtrength.
Confirm, Oh God, thy work in us.
Let them be as duſt before the face of the winde. And let the Angel of the Lord ſcatter them. Let all their wayes be darkneſs and uncertain. And let the Angel of the Lord perſecute them.

Moreover, let there be written about it the ten general names, which are, *El, Elohim, Elohe, Zebaoth, Elion, Eſcerchie, Adonay, Jah, Tetragrammaton, Saday.*

There is another pentacle, the figure whereof is like unto *a Lambe ſlain, having ſeven eyes, and ſeven horns, and under his feet a book ſealed with ſeven ſeals*, as it is in the 5. *chap.* of the *Apocalypſe*. Whereabout let there be written this verſicle: *Behold the Lion hath overcome of the Tribe of Judah, the root of David. I will open the book, and unlooſe the ſeven ſeals thereof.* And one other verſicle: *I ſaw Satan like lightning fall down from heaven. Behold, I have given you power to tread upon Serpents and Scorpions, and over all the power of your enemies, and nothing ſhall be able to hurt you.* And let there be alſo written about it the ten general names, as aforeſaid.

But thoſe Pentacles which are thus made of figures and names, let them keep this order: for when any figure is poſited, conformable to any number, to produce any certain effect or vertue, there muſt be written thereupon, in all the

several Angles, some Divine name, obtaining the force and efficacie of the thing desired: yet so nevertheless, that the name which is of this sort do consist of just so many letters, as the Figure may constitute a number; or of so many letters of a name, as joyned together amongst themselves, may make the number of a Figure; or by any number which may be divided without any superfluity or diminution. Now such a name being found, whether it be onely one name or more, or divers names, it is to be written in all the several Angles in the Figure: but in the middle of the Figure let the revolution of the name be whole and totally placed, or at least principally.

Oftentimes also we constitute Pentacles, by making the revolution of some kinde of name, in a square Table, and by drawing about it a single or double Circle, and by writing therein some holy Verticle competent and befitting this name, or from which that name is extracted. And this is the way of making the Pentacles, according to their several distinct forms and fashions, which we may as we please either multiply or commix together by course among themselves, to work the greater efficacie, and extension and enlargement of force and vertue.

As, if a deprecation should be made for the overthrow and destruction of ones enemies, then we are to minde and call to remembrance how God destroyed the whole face of the earth in the deluge of waters; and the destruction of Sodom and Gomorrha, by raining down fire and brimstone; likewise, how God overthrew Pharaoh and his host in the Red-Sea: and to call to minde if any other malediction or curse be found in holy Writ. And thus in things of the like sort. So likewise in deprecating and praying against perils and dangers of waters, we ought to call to remembrance the saving of Noah in the deluge of waters, the passing of the children of Israel thorow the Red-sea; and also we are to minde how Christ walked upon the waters, and saved the ship in danger to be cast away with the tempest; and how he commanded the winds and the waves, and they obeyed him;

him; and alſo, that he drew *Peter* out of the water, being in danger of drowning: and the like. And laſtly, with theſe we invoke and call upon ſome certain holy names of God, God; to wit, ſuch as are ſignificative to accompliſh our deſire, and accommodated to the deſired effect: as, if it be to overthrow enemies, we are to invoke and call upon the names of wrath, revenge, fear, juſtice, and fortitude of God: and if we would avoid and eſcape any evil or danger, we then call upon the names of mercy, defence, ſalvation, fortitude, goodneſs, and ſuch-like names of God. When alſo we pray unto God that he would grant unto us our deſires, we are likewiſe to intermix therewith the name of ſome good ſpirit, whether one onely, or more, whoſe office it is to execute our deſires: and ſometimes alſo we require ſome evil ſpirit to reſtrain or compel, whoſe name likewiſe we intermingle; and that rightly eſpecially, if it be to execute any evil work; as revenge, puniſhment, or deſtruction.

Furthermore, if there be any Verſicle in the Pſalms, or in any other part of holy Scripture, that ſhall ſeem congruent and agreeable to our deſire, the ſame is to be mingled with our prayers. Now after Prayer hath been made unto God, it is expedient afterwards to make an Oration to that executioner whom in our precedent prayer unto God we have deſired ſhould adminiſter unto us, whether one or more, or whether he be an Angel, or Star, or Soul, or any of the noble Angels. But this kinde of Oration ought to be compoſed according to the Rules which we have delivered in the ſecond book of Occult Philoſophy, where we have treated of the manner of the compoſition of Inchantments.

You may know further, that theſe kinde of bonds have a threefold difference: for the firſt bond is, when we conjure by Natural things: the ſecond is compounded of Religious myſteries, by Sacraments, Miracles, and things of this ſort: and the third is conſtituted by Divine names, and holy Sigils. And by theſe kinde of bonds, we may binde not onely ſpirits, but alſo all other creatures whatſoever; as animals, tempeſts, *burnings, floods of waters, and the force and power

*Incendia; Envie and Malice.

of Arms. Oftentimes alſo we uſe theſe bonds aforeſaid, not onely by Conjuration, but ſometimes alſo uſing the means of Deprecation and Benediction. Moreover, it conduceth much to this purpoſe, to joyn ſome ſentence of holy Scripture, if any ſhall be found convenient hereunto: as, in the Conjuration of Serpents, by commemorating the curſe of the Serpent in the earthly Paradiſe, and the ſetting up of the Serpent in the wilderneſs; and further adding that Verſicle, *Thou ſhalt walk upon the Aſp and the Baſiliſk*, &c. Superſtition alſo is of much prevalency herein, by the tranſlation of ſome Sacramental Rites, to binde that which we intend to hinder; as, the Rites of Excommunication, of Sepulchres, Funerals, Buryings, and the like.

Super aſpidem & baſiliſcum ambulabis, &c.

And now we come to treat of the Conſecrations which men ought to make upon all inſtruments and things neceſſary to be uſed in this Art: and the vertue of this Conſecration moſt chiefly conſiſts in two things; to wit, in the power of the perſon conſecrating, and by the vertue of the prayer by which the Conſecration is made. For in the perſon conſecrating, there is required holineſs of Life, and power of ſanctifying: both which are acquired by Dignification and Initiation. And that the perſon himſelf ſhould with a firm and undoubted faith believe the vertue, power, and efficacie hereof. And then in the Prayer it ſelf by which this Conſecration is made, there is required the like holineſs; which either ſolely conſiſteth in the prayer it ſelf, as, if it be by divine inſpiration ordained to this purpoſe, ſuch as we have in many places of the holy Bible; or that it be hereunto inſtituted through the power of the Holy Spirit, in the ordination of the Church. Otherwiſe there is in the Prayer a Sanctimony, which is not onely by it ſelf, but by the commemoration of holy things; as, the commemoration of holy Scriptures, Hiſtories, Works, Miracles, Effects, Graces, Promiſes, Sacraments and Sacramental things, and the like. Which things, by a certain ſimilitude, do ſeem properly or improperly to appertain to the thing conſecrated.

There is uſed alſo the invocation of ſome Divine names, with

with the consignation of holy Seals, and things of the like sort, which do conduce to sanctification and expiation; such as are the Sprinkling with Holy-Water, Unctions with holy Oyl, and odoriferous Suffumigations appertaining to holy Worship. And therefore in every Consecration there is chiefly used the Benediction and Consecration of Water, Oyl, Fire, and Fumigations, used everywhere with holy Wax-lights or Lamps burning: for without Lights no Sacrament is rightly performed. This therefore is to be known, and firmly observed, That if any Consecration be to be made of things profane, in which there is any pollution or defilement, then an exorcising and expiation of those things ought to precede the consecration. Which things being so made pure, are more apt to receive the influences of the Divine vertues. We are also to observe, that in the end of every Consecration, after that the prayer is rightly performed, the person consecrating ought to bless the thing consecrated, by breathing out some words, with divine vertue and power of the present Consecration, with the commemoration of his vertue and authority, that it may be the more duely performed, and with an earnest and intentive minde. And therefore we will here lay down some examples hereof, whereby the way to the whole perfection hereof may the more easily be made to appear unto you.

So then, in the consecration of water, we ought to commemorate how that God hath placed the firmament in the midst of the waters, and in what maner that God placed the fountain of waters in the earthly Paradise, from whence sprang four holy rivers, which watered the whole earth. Likewise we are to call to remembrance in what manner God made the water to be the instrument of executing his justice in the destruction of the Gyants in the general deluge over all the earth, and in the overthrow of the host of Pharaoh in the Red-sea; also, how God led his own people thorow the midst of the Sea on dry ground, and through the midst of the river of Jordan; and likewise how marvelously he drew forth water out of the stony rock in the wilderness;

derneſs; and how at the prayer of Samſon, he cauſed a fountain of running water to flow out of the cheek-tooth of the jaw-bone of an aſs: and likewiſe, how God hath made waters the inſtrument of his mercy, and of ſalvation, for the expiation of Original ſin: alſo, how Chriſt was baptized in Jordan, and hath hereby ſanctified and cleanſed the waters. Moreo.er, certain divine names are to be invocated, which are conformable hereunto; as, that God is a living fountain, living water, the fountain of mercy; and names of the like kinde.

And likewiſe in the conſecration of fire, we are to commemorate how that God hath created the fire to be an inſtrument to execute his juſtice, for puniſhment, vengeance, and for the expiation of ſins: alſo, when God ſhall come to judge the wor.d, he will command a conflagration of fire to go before him. And we are to call to remembrance in what manner God appeared to Moſes in the burning buſh; and alſo, how he went before the children of Iſrael in a pillar of fire; and that nothing can be duely offered, ſacrificed, or ſanctified, without fire; and how that God inſtituted fire to be kept continually burning in the Tabernacle of the Covenant; and how miraculouſly he re-kindled the ſame, being extinct, and preſerved it elſewhere from going out, being hidden under the waters: and things of this ſort. Likewiſe the Names of God are to be called upon which are conſonant hereunto; as, it is read in the Law and the Prophets, that God is a conſuming fire: and if there be any of the Divine names which ſignifies fire, or ſuch-like names; as, the glory of God, the light of God, the ſplendor and brightneſs of God.

And likewiſe in the conſecration of Oyl and Perfumes, we are to call to remembrance ſuch holy things as are pertinent to this purpoſe, which we read in *Exodus* of the holy anoynting oyl, and divine names ſignificant hereunto, ſuch as is the name Chriſt, which ſignifies anoynted; and what myſteries there are hereof; as that in the *Revelation*, of the two Olive-trees diſtilling holy oyl into the lamps that burn before

before the face of God: and the like.

And the bleſſing of the lights, wax, and lamps, is taken from the fire, and the altar which containeth the ſubſtance of the flame: and what other ſuch ſimilitudes as are in myſteries; as that of the ſeven candleſticks and lamps burning before the face of God.

Theſe therefore are the Conſecrations which firſt of all are neceſſary to be uſed in every kinde of devotion, and ought to precede it, and without which nothing in holy Rites can be duely performed.

In the next place now we ſhall ſhew unto you the conſecration of Places, Inſtruments, and ſuch-like things.

Therefore when you would conſecrate any Place or Circle, you ought to take the prayer of Solomon uſed in the dedication of the Temple: and moreover, you muſt bleſs the place with the ſprinkling of Holy-water, and with Fumigations; by commemorating in the benediction holy myſteries; ſuch as theſe are: The ſanctification of the throne of God, of mount Sinai, of the Tabernacle of the Covenant, of the Holy of holies, of the temple of Jeruſalem. Alſo, the ſanctification of mount Golgotha, by the crucifying of Chriſt; *Sanctum ſanctorum.* the ſanctification of the Temple of Chriſt; of mount Tabor, by the transfiguration and aſcenſion of Chriſt: and the like. And by invocating divine names which are ſignificant hereunto; ſuch as the Place of God, the Throne of God, the Chayr of God, the Tabernacle of God, the Altar of God, the Habitation of God, and ſuch-like divine names of this ſort, which are to be written about the Circle or place to be conſecrated.

And in the conſecrations of inſtruments, and of all other things whatſoever that are ſerviceable to this Art, you ſhall proceed after the ſame manner, by ſprinkling the ſame with Holy-water, perfuming the ſame with holy Fumigations, anoynting it with holy Oyl, ſealing it with ſome holy Sigil, and bleſſing it with prayer; and by commemorating holy things out of the ſacred Scriptures, Religion, and Divine names

which

which ſhall be found agreeable to the thing that is to be conſecrated: as for examples ſake, in conſecrating a ſword, we are to call to remembrance that in the Goſpel, *He that hath two coats*, &c. and that place in the ſecond of the *Macchabees*, That a ſword was divinely and miraculouſly ſent to *Judas Macchabeus*. And if there be any thing of the like in the Prophets; as that place, *Take unto you two-edged Swords*, &c.

Qui habet duas tunicas, &c.

Accipite vobis gladios bis acutos.

In like maner you ſhall conſecrate experiments and books, and whatſoever of the like nature, as is contained in writings, pictures, and the like, by ſprinkling, perfuming, anointing, ſealing, and bleſſing with holy commemorations, and calling to remembrance the ſanctifications of myſteries; As, the ſanctifying of the Tables of the ten Commandments, which were delivered to *Moſes* by God in Mount *Sinai*; The ſanctification of the Teſtaments of God, the Old and New; The ſanctification of the Law, and of the Prophets, and Scriptures, which are promulgated by the holy Ghoſt. Moreover, there is to be commemorated ſuch divine names as are fit and convenient hereunto; as theſe are: The Teſtament of God, The book of God, The book of life, The knowledge of God, The wiſdom of God; and the like. And with ſuch kinde of Rites is the perſonal conſecration performed.

There is furthermore, beſides theſe, another Rite of conſecration, of wonderful power, and much efficacy; And this is out of the kindes of ſuperſtitions: That is to ſay, when the Rite of conſecration or collection of any Sacrament in the Church is transferred to that thing which we would conſecrate.

It is to be known alſo, that Vowes, Oblations, and Sacrifice, have the power of conſecration, aſwel real as perſonal; and they are as it were certain covenants and conventions between thoſe names with which they are made, and us who make them, ſtrongly cleaving to our deſire and wiſhed effect: As, when we dedicate, offer, and ſacrifice, with certain names or things; as, Fumigations, Unctions, Rings, Images, Looking-glaſſes; and things leſs material, as Deities, Sigils, Pentacles, Inchantments, Orations, Pictures, and

Scrip-

Scriptures: of which we have largely ſpoken in our third book of Occult Philoſophy.

There is extant amongſt thoſe Magicians (who do moſt uſe the miniſtery of evil ſpirits) a certain Rite of invocating ſpirits by a Book to be conſecrated before to that purpoſe; which is properly called, *A book of Spirits*; whereof we ſhall now ſpeak a few words. For this book is to be conſecrated, a book of evil ſpirits, ceremoniouſly to be compoſed, in their name and order: whereunto they binde with a certain holy Oath, the ready and preſent obedience of the ſpirit therein written. *Liber Spirituum.*

Now this book is to be made of moſt pure and clean paper, that hath never been uſed before; which many do call *Virgin-paper*. And this book muſt be inſcribed after this maner: that is to ſay, Let there be placed on the left ſide the image of the ſpirit, and on the right ſide his character, with the Oath above it, containing the name of the ſpirit, and his dignity and place, with his office and power. Yet very many do compoſe this book otherwiſe, omitting the characters or image: but it is more efficacious not to neglect any thing which conduceth to it.

Moreover, there is to be obſerved the circumſtances of places, times, hours, according to the Stars which theſe ſpirits are under, and are ſeen to agree unto, their ſite, rite, and order being applied.

Which book being ſo written, and well bound, is to be adorned, garniſhed, and kept ſecure, with Regiſters and Seals, leſt it ſhould happen after the conſecration to open in ſome place not intented, and indanger the operator. Furthermore, this book ought to be kept as reverently as may be: for irreverence of minde cauſeth it to loſe its vertue, with pollution and profanation.

Now this ſacred book being thus compoſed according to the maner already delivered, we are then to proceed to the conſecration thereof after a twofold way: one whereof is, That all and ſingular the ſpirits who are written in the book, be called to the Circle, according to the Rites and Order

which we have before taught; and the book that is to be consecrated, let it be placed without the Circle in a triangle. And in the first place, let there be read in the presence of the spirits all the Oathes which are written in that book; and then the book to be consecrated being placed without the Circle in a triangle there drawn, let all the spirits be compelled to impose their hands where their images and characters are drawn, and to confirm and consecrate the same with a special and common Oath. Which being done, let the book be taken and shut, and preserved as we have before spoken, and let the spirits be licensed to depart, according to due rite and order.

There is another maner of consecrating a book of spirits, which is more easie, and of much efficacie to produce every effect, except that in opening this book the spirits do not always come visible. And this way is thus: Let there be made a book of spirits as we have before before set forth; but in the end thereof let there be written Invocations and Bonds, and strong Conjurations, wherewith every spirit may be bound. Then this book must be bound between two Tables or Lamens, and in the inside thereof let there be drawn the holy Pentacles of the Divine Majestie, which we have before set forth and described out of the *Apocalypse*: then let the first of them be placed in the beginning of the book, and the second at the end of the same. This book being perfected after this maner, let it be brought in a clear and fair time, to a Circle prepared in a cross way, according to the Art which we have before delivered; and there in the first place the book being opened, let it be consecrated to the rites and ways which we have before declared concerning Consecration. Which being done, let all the spirits be called which are written in the book, in their own order and place, by conjuring them thrice by the bonds described in the book, that they come unto that place within the space of three days, to assure their obedience, and confirm the same, to the book so to be consecrated. Then let the book be wrapped up in clean linen, and buried in the middle of the Cir-

Circle, and there fast stopped up: and then the Circle being destroyed, after the spirits are licensed, depart before the rising of the sun: and on the third day, about the midd.e of the night, return, and new make the Circle, and with bended knees make prayer and giving thanks unto God, and let a precious perfume be made, and open the hole, and take out the book; and so let it be kept, not opening the same. Then you shall license the spirits in their order, and destroying the Circle, depart before the sun rise. And this is the last rite and maner of consecrating, profitable to whatsoever writings and experiments, which do direct to spirits, placing the same between two holy Lamens or Pentacles, as before is shewn.

But the Operator, when he would work by the book thus consecrated, let him do it in a fair and clear season, when the spirits are least troubled; and let him place himself towards the region of the spirits. Then let him open the book under a due Register; let him invoke the spirits by their Oath there described and confirmed, and by the name of their character and image, to that purpose which you desire: and, if there be need, conjure them by the bonds placed in the end of the book. And having attained your desired effect, then you shall license the spirits to depart.

And now we shall come to speak concerning the invocation of spirits, as well of the good spirits as of the bad.

The good spirits may be invocated of us, divers ways, and in sundry manners do offer themselves unto us. For they do openly speak to those that watch, and do offer themselves to our sight, or do inform us in dreams by oracle of those things which are desired. Whosoever therefore would call any good spirit, to speak or appear in sight, it behoveth them especially to observe two things: one whereof is about the disposition of the invocant; the other about those things which are outwardly to be adhibited to the invocation, for the conformity of the spirits to be called. It behoveth therefore that the invocant himself be relig-

ously disposed for many days to such a mystery. In the first place therefore, he ought to be confessed and contrite, both inwardly and outwardly, and rightly expiated, by daily washing himself with holy water. Moreover, the invocant ought to conserve himself all these days, chaste, abstinent, and to separate himself as much as may be done, from all perturbation of minde, and from all maner of forraign and secular business. Also, he shall observe fastings all these days, as much as shall seem convenient to him to be done. Also, let him daily between sun-rising and sun-setting, being clothed with a holy linen garment, seven times call upon God, and make a deprecation to the Angels to be called according to the rule which we have before taught. Now the number of days of fasting and preparation, is commonly the time of a whole Lunation. There is also another number observed amongst the Cabalists, which is fourty days.

Now concerning those things which do appertain to this Rite of Invocation, the first is, That a place be chosen, clean, pure, close, quiet, free from all maner of noise, and not subject to any strangers sight. This place must first be exorcised and consecrated: and let there be a table or altar placed therein, covered with clean white linen, and set towards the east: and on each side thereof, let there be set two consecrated wax-lights burning, the flame whereof ought not to go out all these days. In the middle of the altar, let there be placed Lamens, or the holy paper which we have before described, covered with pure fine linen; which is not to be opened until the end of these days of the Consecration. You shall also have in readiness a precious perfume, and pure anointing oyl; and let them be both kept consecrated. There must also a Censer be set on the head of the altar, wherein you shall kindle the holy fire, and make a perfume every day that you shall pray. You shall also have a long garment of white linen, close before and behinde, which may cover the whole body and the feet, and girt about you with a girdle. You shall also have a veil of pure clean linen,

and in the fore-part thereof let there be fixed golden or gilded Lamens, with the inscription of the name *Tetragrammaton*; all which things are to be sanctified and consecrated in order. But you must not enter into the holy place, unless it be first washed, and arayed with a holy garment; and then you shall enter into it with your feet naked. And when you enter therein, you shall sprinkle it with holy water: then you shall make a perfume upon the altar, and afterwards with bended knees pray before the altar as we have directed.

But in the end of these days, on the last day, you shall fast more strictly: and fasting on the day following, at the rising of the sun, you may enter into the holy place, using the ceremonies before spoken of, first by sprinkling your self, then with making a perfume, you shall signe your self with holy oyl in the forehead, and anoint your eyes; using prayer in all these Consecrations. Then you shall open the holy Lamen, and pray before the altar upon your knees, as above-said: and then an invocation being made to the Angels, they will appear unto you, which you desire; which you shall entertain with a benign and chaste communication, and license them to depart.

Now the Lamen which is to be used to invoke any good spirit, you shall make after this maner; either in metal conformable, or in new wax, mixt with species and colours conformable: or it may be made in clean paper, with convenient colours: and the outward form or figure thereof may be square, circular, or triangular, or of the like sort, according to the rule of the numbers: in which there must be written the divine names, as well the general names as the special. And in the centre of the Lamen, let there be drawn a character of six corners; in the middle whereof, let there be written the name and character of the Star, or of the Spirit his governour, to whom the good spirit that is to be called is subject. And about this character, let there be placed so many characters of five corners, as the spirits we would call together at once. And if we shall call onely one spirit, never-

Hexagonus

Pentagonus

vertheleſs there ſhall be made four Pentagones, wherein the name of the ſpirit or ſpirits, with their characters, is to be written. Now this table ought to be compoſed when the Moon is increaſing, on thoſe days and hours which then agree to the Spirit. And if we take a fortunate ſtar herewith, it will be the better. Which Table being made in this manner, it is to be conſecrated according to the rules above delivered.

And this is the way of making the general Table, ſerving for the invocation of all good ſpirits whatſoever. Nevertheleſs we may make ſpecial Tables congruent to every ſpirit, by the rule which we have abo.e ſpoken of concerning holy Pentacles.

And now we will declare unto y[illegible] another Rite more eaſie to perform this thing: that is to ſay, Let the man that is to receive any Oracle from the good ſpirits, be chaſte, pure, and confeſs'd. Then a place being prepared pure and clean, and covered everywhere with white linen, on the Lords day in the new of the moon let him enter into that place, clothed with clean white garments; and let him exorcize the place, and bleſs it, and make a Circle therein with a ſanctified cole; and let there be written in the uttermoſt part of the Circle the names of the Angels, and in the inner part thereof let there be written the mighty names of God: and let him place within the Circle, at the four angles of the world, the Cenſers for the perfumes. Then let him enter the place faſting, and waſhed, and let him begin to pray towards the eaſt this whole Pſalm: *Beati immaculati in via*, &c. *Bleſſed are the undefiled in the way*, &c. by perfuming; and in the end deprecating the Angels, by the ſaid divine names, that they will daign to diſcover and reveal that which he deſireth: and that let him do ſix days, continuing waſhed and faſting. And on the ſeventh day, which is the Sabbath, let him, being waſhed and faſting, enter the Circle, and perfume it, and anoint himſelf with holy anointing oyl, by anointing his forehead, and upon both his eyes, and in the palms

Pſal. 119.

palms of his hands, and upon his feet. Then upon his knees let him say the Psalm aforesaid, with Divine and Angelical names. Which being said, let him arise, and let him begin to walk about in a circuit within the said Circle from the east to the west, until he is wearied with a dizziness of his brain: let him fall down in the Circle, and there he may rest; and forthwith he shall be wrapt up in an ecstasie, and a spirit will appear unto him, which will inform him of all things. We must observe also, that in the Circle there ought to be four holy candles burning at the four parts of the world, which ought not to want light for the space of a whole week. And the maner of fasting must be such, that he abstain from all things having a life of Sense, and from those things which do proceed from them: and let him onely drink pure running water: neither let him take any food till the going down of the sun. And let the perfume and the holy anointing oyl be made, as is set forth in *Exodus* and the other holy books of the Bible. It is also to be observed, that always as often as he enters into the Circle, he have upon his forehead a golden Lamen, upon which there must be written the name *Tetragrammaton*, as we have before spoken.

But natural things, and their commixtures, do also belong unto us, and are conducing to receive Oracles from any spirit by a dream: which are either Perfumes, Unctions, and Meats or Drinks: which you may understand in our first book of Occult Philosophy.

But he that is willing always and readily to receive the Oracles of a Dream, let him make unto himself a Ring of the Sun or of Saturn for this purpose. There is also an Image to be made, of excellent efficacie and power to work this effect; which being put under his head when he goeth to sleep, doth effectually give true dreams of what things soever the minde hath before determined or consulted on. The Tables of Numbers do likewise confer to receive an Oracle, being duly formed under their own Constellations. And these things thou mayst know in the third book of Occult Philosophy.

Holy

Holy Tables and Papers do also serve to this effect, being specially composed and consecrated: such as is the Almadel of *Solomon*, and the Table of the Revolution of the name *Tetragrammaton*. And those things which are of this kinde, and written unto these things, out of divers figures, numbers, holy pictures, with the inscriptions of the holy names of God and of Angels; the composition whereof is taken out of divers places of the holy Scriptures, Psalms, and Versicles, and other certain promises of the divine Revelation and Prophecies.

To the same effect do conduce holy prayers and imprecations, as well unto God, as to the holy Angels and Heroes: the imprecations of which prayers are to be composed as we have before shewn, according to some religious similitude of Miracles, Graces, and the like, making mention of those things which we intend to do: as, out of the Old Testament, of the dream of *Jacob*, *Joseph*, *Pharaoh*, *Daniel*, and *Nebuchadnezzar*: if out of the New Testament, of the dream of *Joseph* the husband of the blessed virgin *Mary*; of the dream of the three Wise-men; of *John* the Evangelist sleeping upon the breast of our Lord: and whatsoever of the like kinde can be found in Religion, Miracles, and Revelations; as, the revelation of the Cross to *Helen*, the revelation of *Constantine* and *Charles* the Great, the revelations of *Briget*, *Cyril*, *Methodius*, *Mechtild*, *Joachim*, *Merbir*, and such-like. According to which, let the deprecations be composed, if when he goeth to sleep it be with a firm intention: and the rest well disposing themselves, let them pray devoutly, and without doubt they will afford a powerful effect.

Now he that knoweth how to compose those things which we have now spoken of, he shall receive the most true Oracles of dreams. And this he shall do; observe those things which in the second book of Occult Philosophy are directed concerning this thing. He that is desirous therefore to receive an Oracle, let him abstain from supper and from drink, and be otherwise well disposed, his brain being free from turbulent vapours; let him also have his bed-chamber fair

and

and clean, exorcised and consecrated if he will; then let him perfume the same with some convenient fumigation; and let him anoint his temples with some unguent efficacious hereunto, and put a ring upon his finger, of the things above spoken of: let him take either some image, or holy table, or holy paper, and place the same under his head: then having made a devout prayer, let him go unto his bed, and meditating upon that thing which he desireth to know, let him so sleep; for so shall he receive a most certain and undoubted oracle by a dream, when the Moon goeth through that signe which was in the ninth House of his nativity, and also when she goeth through the signe of the ninth House of the Revolution of his nativity; and when she is in the ninth signe from the signe of perfection. And this is the way and means whereby we may obtain all Sciences and Arts whatsoever, suddenly and perfectly, with a true Illumination of our understanding; although all inferiour familiar Spirits whatsoever do conduce to this effect; and sometimes also evil Spirits sensibly informing us Intrinsecally or Extrinsecally.

But if we would call an evil Spirit to the Circle, it first behoveth us to consider, and to know his nature, to which of the Planets it agreeth, and what Offices are distributed to him from that Planet; which being known, let there be sought out a place fit and proper for his invocation, according to the nature of the Planet, and the quality of the Offices of the said Spirit, as near as the same may be done: as, if their power be over the Sea, Rivers or Floods, then let the place be chosen in the Shore; and so of the rest. Then let there be chosen a convenient time, both for the quality of the Air, serene, clear, quiet, and fitting for the Spirits to assume bodies; as also of the quality and nature of the Planet, and of the Spirit, as to wit, on his day, or the time wherein he ruleth: he may be fortunate or infortunate, sometimes of the day, and sometimes of the night, as the Stars and Spirits do require. These things being considered, let there be a Circle framed in the place elected, as well for the defence of the Invocant, as for the confirmation of the Spirit. And in

the Circle it self there are to be written the divine general names, and those things which do yeild defence unto us; and with them, those divine names which do rule this Planet, and the Offices of the Spirit himself; there shall also be written therein, the names of the good Spirits which bear rule, and are able to binde and constrain that Spirit which we intend to call. And if we will any more fortifie and strengthen our Circle, we may adde Characters and Pentacles agreeing to the work; then also if we will, we may either within or without the Circle, frame an angular figure, with the inscription of such convenient numbers, as are congruent amongst themselves to our work; which are also to be known, according to maner of numbers and figures: of which in the second book of Occult Philosophy it is sufficiently spoken. Further, He is to be provided of lights, perfumes, unguents and medicines, compounded according to the nature of the Planet and Spirit; which do partly agree with the Spirit, by reason of their natural and cœlestial vertue; and partly are exhibited to the Spirit for religious and superstitious worship. Then he must be furnished with holy and consecrated things, necessary aswel for the defence of the Invocant, and his fellows, as also serving for bonds to binde and constrain the Spirits; such as are either holy Papers, Lamens, Pictures, Pentacles, Sword, Scepters, Garments of convenient matter and colour, and things of the like sort. Then when all these things are provided, and the Master and his fellows being in the Circle, in the first place let him consecrate the Circle, and all those things which he useth; which being performed with a convenient gesture and countenance, let him begin to pray with a loud voice, after this manner. First let him make an Oration unto God, and then let him intreat the good Spirits: and if he will read any Prayers, Psalms, or Gospels for his defence, they ought to take the first place. After these Prayers and Orations are said, then let him begin to invocate the Spirit which he desireth, with a gentle and loving Inchantment, to all the coasts of the World, with the commemoration of his own Author-

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rity and power. And then let him rest a little, looking about him, to see if any Spirit do appear; which if he delay, then let him repeat his invocation, as aboveſaid, until he hath done it three times; and if the Spirit be pertinacious, obſtinate, and will not appear, then let him begin to conjure with divine power; to alſo that the conjurations and all his commemorations do agree with the Nature and Offices of the Spirit himſelf, and reiterate the ſame three times, from ſtronger to ſtronger, uſing Objurgations, Contumelies, Curſings, & Puniſhments, and ſuſpenſion from his Office and power, and the like.

And after all the courſes are finiſhed, then ceaſe a little; and if any Spirit ſhall appear, let the Invocant turn himſelf towards the Spirit, and courteouſly receive him, and earneſtly intreating him, let him firſt require his name, and if he be called by any other name: and then proceeding further, let him ask him whatſoever he will: and if in any thing the Spirit ſhall ſhew himſelf obſtinate or lying, let him be bound by convenient conjurations: and if you doubt of any lye, make without the Circle with the conſecrated Sword, the figure of a triangle or * *Pentagone*, and compel the Spirit to enter into it: and if thou receiveſt any promiſe which thou wouldſt have to be confirmed with an Oath, let him ſtretch the ſword out of the Circle, and ſwear the Spirit, by laying his hand upon the Sword. Then having obtained of the Spirit that which you deſire, or are otherwiſe contented, licenſe him to depart with courteous words, giving command unto him, that he do no hurt: and if he will not depart, compel him by powerful conjurations; and if need require, expel him by Exorciſmes, and by making contrary fumigations. And when he is departed, go not out of the Circle, but make a ſtay, making prayer, and giving of thanks unto God and the good Angels, and alſo praying for your defence and conſervation: and then all thoſe things being orderly performed, you may depart.

* A Character with five corners.

But if your hope be fruſtrated, and no Spirits will appear, yet for this do not deſpair; but leaving the Circle, return again at other times, doing as before. And if you ſhall judge

that you have erred in any thing, then that you shall amend, by adding or diminishing; for the constancy of Reiteration doth often increase your authority and power, and striketh terror into the Spirits, and humbleth them to obey.

And therefore some use to make a Gate in the Circle, whereby they may go in and out, which they open and shut as they please, and fortifie it with holy Names and Pentacles.

This also we are to take notice of, That when no Spirits will appear, but the Master being wearied hath determined to cease and give over; let him not therefore depart without licensing the Spirits: for they that do neglect this, are very greatly in danger, except they are fortified with some sublime defence.

Often times also the Spirits do come, although they appear not visible, (for to cause terror to him that calls them) either in the things which he useth, or in the operation it self. But this kinde of licensing is not given simply, but by a kinde of dispensation with suspension, until in the following terms they shall render themselves obedient. Also without a Circle these Spirits may be called to appear, according to the way which is above delivered about the consecration of a book.

But when we do intend to execute any effect by evil Spirits, where an Apparition is not needful; then that is to be done, by making and forming that thing which is to be unto us as an instrument, or subject of the experiment it self; as, whether it be an Image, or a Ring, or a Writing, or any Character, Candle, or Sacrifice, or any thing of the like sort; then the name of the Spirit is to be written therein, with his Character, according to the exigency of the experiment, either by writing it with some blood, or otherwise using a perfume agreeable to the Spirit. Oftentimes also making Prayers and Orations to God and the good Angels before we invocate the evil Spirit, conjuring him by the divine power.

There is another kinde of Spirits, which we have spoken of in our third book of Occult Philosophy, not so hurtful, and neerest unto men; so also, that they are effected with humane

passions

passions, and do joy in the conversation of men, and freely do inhabit with them: and others do dwell in the Woods and Deserts; & others delight in the company of divers domestique Animals and wilde Beasts; and othersome do inhabit about Fountains and Meadows. Whosoever therefore would call up these kinde of Spirits, in the place where they abide, it ought to be done with odoriferous perfumes, and with sweet sounds and instruments of Musick, specially compoſed for the business, with using of Songs, Inchantments and pleasant Verses, with praises and promises.

But those which are obstinate to yeild to these things, are to be compelled with Threatnings, Commination, Cursings, Delusions, Contumelies, and especially by threatning them to expel them from those places where they are conversant.

Further, if need be, thou maist betake thee to use Exorcismes; but the chiefest thing that ought to be observed, is, constancy of minde, and boldness, free, and alienated from fear.

Lastly, when you would invocate these kinde of Spirits, you ought to prepare a Table in the place of invocation, covered with clean linen; whereupon you shall set new bread, and running water or milk in new earthen vessels, and new knives. And you shall make a fire, whereupon a perfume shall be made. But let the Invocant go into the head of the Table, and round about it let there be seats placed for the Spirits, as you please; and the Spirits being called, you shall invite them to drink and eat. But if perchance you shall fear any evil Spirit, then draw a Circle about it, and let that part of the Table at which the Invocant sits, be within the Circle, and the rest of the Table without the Circle.

In our third book of Occult Philosophy, we have taught how and by what means the Soul is joyned to the Body; and, what happeneth to the Soul after death.

Thou maist know further, That those Souls do still love their relinquished Bodies after death, as it were a certain

affinity

affinity alluring them; ſuch as are the Souls of noxious men, which have violently relinquiſhed their Bodies, and Souls wanting a due burial, which do ſtill wander in a liquid and turbulent Spirit about their dead carkaſſes; for theſe Souls by the known means by which heretofore they were conjoyned to their Bodies, by the like vapors, liquors, and favours, are eaſily drawn unto them.

From hence it is, that the Souls of the dead are not to be called up without blood, or by the application of ſome part of their reſt Body.

In the raiſing up of theſe ſhadows, we are to perfume with new Blood, with the Bones of the dead, and with Fleſh, Egges, Milk, Honey and Oile, and ſuch-like things, which do attribute to the Souls a means apt to receive their Bodies.

It is alſo to be underſtood, That thoſe who are deſirous to raiſe up any Souls of the dead, they ought to do it in thoſe places, wherein theſe kinde of Souls are moſt known to be converſant, or for ſome alliance alluring thoſe ſouls into their forſaken Body; or for ſome kinde of affection in times paſt, impreſſed in them in their life, drawing the ſaid Soul to certain places, things, or perſons; or for the forcible nature of ſome place fitted and prepared for to purge or puniſh theſe Souls. Which places for the moſt part are to be known by the experience of viſions, mighty incurſions, and apparitions, and ſuch-like prodigies ſeen.

Therefore the places moſt fitting for theſe things, are Church-yards. And better then them, are thoſe places wherein there is the execution of criminal judgements. And better then theſe, are thoſe places, in which of late yeers there have been ſome publike ſlaughters of men. Furthermore, that place is better then theſe, where ſome dead carkaſs, that came by a violent death, is not yet expiated, nor ritely buried, and was lately buried; for the expiation of thoſe places, is alſo a holy Rite duly to be adhibited to the burial of the bodies, and oftentimes prohibiteth the ſouls to come unto their bodies, and expelleth them far off unto the places of judgement.

And

And from hence it is, That the Souls of the dead are not easily to be raised up, except it be the Souls of them whom we know to be evil, or to have perished by a violent death, and whose bodies do want a right and due burial.

Now although we have spoken concerning such places of this kinde, it will not be safe or commodious to go unto them; but it behoveth us to take to what place soever is to be chosen, some principal part of the body that is relict, and therewith to make a perfume in due maner, and to perform other competent Rites.

It is also to be known, That because the Souls are certain spiritual lights, therefore artificial lights, especially if they be framed out of certain competent things, compounded according to a true rule, with congruent inscriptions of Names and Seals, do very much avail to the raising up of departed Souls.

Moreover, these things which now are spoken of, are not alwaies sufficient to raise up Souls, because of an extranatural portion of understanding and reason, which is above, and known onely to the Heaven and Destinies, and their power.

We ought therefore to allure the said Souls, by supernatural and cœlestial powers duely administred, even by those things which do move the very harmony of the Soul, aswel imaginative, as rational and intellectual; as are Voices, Songs, Sounds, Inchantments: and Religious things; as Prayers, Conjurations, Exorcismes, and other holy Rites, which may very commodiously be administred hereupto.

The end of the fourth book of Agrippa.

Heptameron,

BRITISH MUSEUM

Heptameron:

OR;

MAGICAL ELEMENTS

OF

PETER de ABANO

PHILOSOPHER.

IN the former book, which is the fourth book of *Agrippa*, it is ſufficiently ſpoken concerning Magical Ceremonies, and Initiations.

But becauſe he ſeemeth to have written to the learned, and well-experienced in this Art; becauſe he doth not ſpecially treat of the Ceremonies, but rather ſpeaketh of them in general, it was therefore thought good to adde hereunto the Magical Elements of *Peter de Abano*: that thoſe who are hither-

to ignorant, and have not tasted of Magical Superstitions, may have them in readiness, how they may exercise themselves therein. For we see in this book, as it were a certain introduction of Magical vanity; and as if they were in present exercise, they may behold the distinct functions of spirits, how they may be drawn to discourse and communication; what is to be done every day, and every hour; and how they shall be read, as if they were described sillable by sillable.

In brief, in this book are kept the principles of Magical conveyances. But because the greatest power is attributed to the Circles; (For they are certain fortresses to defend the operators safe from the evil Spirits;) In the first place we will treat concerning the composition of a Circle.

Of the Circle, and the composition thereof.

THe form of Circles is not alwaies one and the same; but useth to be changed, according to the order of the Spirits that are to be called, their places, times, daies and hours. For in making a Circle, it ought to be considered in what time of the year, what day, and what hour, that you make the Circle; what Spirits you would call, to what Star and Region they do belong, and what functions they have. Therefore let there be made three Circles of the latitude of nine foot, and let them be distant one from another a hands breadth; and in the middle Circle, first, write the name of the hour wherein you do the work. In the second place, Write the name of the Angel of the hour. In the third place, The Sigil of the Angel of the hour. Fourthly, The name of the Angel that ruleth that day wherein you do the work, and the names of his ministers. In the fifth place, The name of the present time. Sixthly, The name of the Spirits ruling in that part of time, and their Presidents. Seventhly, The name of the head of the Signe ruling in that part of time

time wherein you work. Eighthly, The name of the earth, according to that part of time wherein you work. Ninthly, and for the compleating of the middle Circle, Write the name of the Sun and of the Moon, according to the ſaid rule of time; for as the time is changed, ſo the names are to be altered. And in the outermoſt Circle, let there be drawn in the four Angles, the names of the preſidential Angels of the Air, that day wherein you would do this work; to wit, the name of the King and his three Miniſters. Without the Circle, in four Angles, let *Pentagones* be made. In the inner Circle let there be written four divine names with croſſes interpoſed in the middle of the Circle; to wit, towards the Eaſt let there be written *Alpha*, and towards the Weſt let there be written *Omega*; and let a croſs divide the middle of the Circle. When the Circle is thus finiſhed, according to the rule now before written, you ſhall proceed.

Of the names of the hours, and the Angels ruling them.

IT is alſo to be known, that the Angels do rule the hours in a ſucceſſive order, according to the courſe of the heavens, and Planets unto which they are ſubject; ſo that that Spirit which governeth the day, ruleth alſo the firſt hour of the day; the ſecond from this governeth the ſecond hour; the third, the third hour, and ſo conſequently: and when ſeven Planets and hours have made their revolution, it returneth again to the firſt which ruleth the day. Therefore we ſhall firſt ſpeak of the names of the hours.

Hours of the day.	Hours of the night.
1. *Yayn.*	1. *Beron.*
2. *Janor.*	2. *Barol.*
3. *Naſmia.*	3. *Thami.*
4. *Salla.*	4. *Athar.*

5. *Sadedali.*	5. *Mathon.*
6. *Thamur.*	6. *Rana.*
7. *Ourer.*	7. *Netos.*
8. *Thamic.*	8. *Tafrac.*
9. *Neron.*	9. *Saſſur.*
10. *Jayon.*	10. *Agle.*
11. *Abai.*	11. *Caleroa.*
12. *Natalon.*	12. *Salam.*

Of the names of the Angels and their Sigils, it ſhall be ſpoken in their proper places. Now let us take a veiw of the names of the times. A year therefore is fourfold, and is divided into the Spring, Summer, Harveſt and Winter; the names whereof are theſe.

The Spring.	*Talvi.*
The Summer.	*Caſmaran.*
Autumne.	*Ardarael.*
Winter.	*Fariai.*

The Angels of the Spring.

Caratasa.
Core.
Amatiel.
Commiſſaros.

The head of the Signe of the Spring.

Spugliguel.

The name of the earth in the Spring.

Amadai.

The

The names of the Sun and Moon in the Spring.

The Sun.	The Moon.
Abrajm.	*Agusita.*

The Angels of the Summer.

Gargatel.
Tariel.
Gaviel.

The head of the Signe of the Summer.

Tubiel.

The name of the earth in Summer.

Festativi.

The names of the Sun and Moon in Summer.

The Sun.	The Moon.
Athemay.	*Armatus.*

The Angels of Autumne.

Tarquam.
Guabarel.

The head of the signe of Autumne.

Torquaret.

The name of the earth in Autumne.

Rabianara.

The

The names of the Sun and Moon in Autumne.

The Sun.	The Moon.
Abraginі.	*Mataſignais.*

The Angels of the Winter.

Amabael.
Ctarari.

The head of the ſign of Winter.

Altarib.

The name of the Earth in Winter.

Geremiah.

The names of the Sun and Moon in Winter.

The Sun.	The Moon.
Commutaff.	*Affaterim.*

The Conſecrations and Benedictions: and firſt of the Benediction of the Circle.

WHen the Circle is ritely perfected, ſprinkle the ſame with holy or purging water, and ſay, *Thou ſhalt purge me with hyſop, O Lord, and I ſhall be clean: Thou ſhalt waſh me, and I ſhall be whiter then ſnow.*

The Benediction of perfumes.

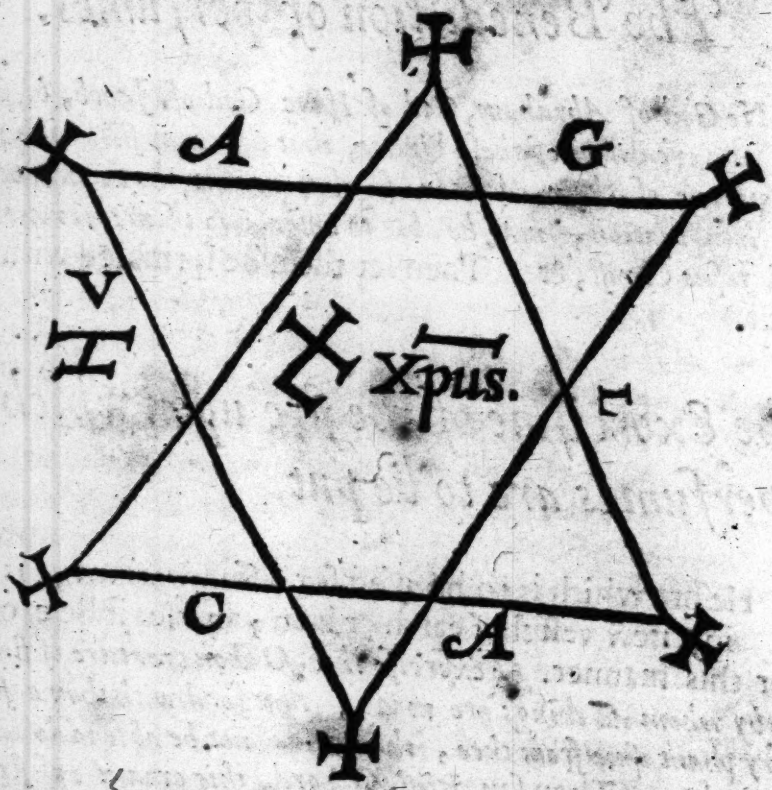
THe God of *Abraham*, God of *Iſaac*, God of *Jacob*, *bleſs here the creatures of theſe kindes, that they may fill up the power and vertue of their odours; ſo that neither the enemy, nor any falſe imagination, may be able to enter into them: through our Lord Jeſus Chriſt*, &c. Then let them be ſprinkled with holy water.

The Exorciſme of the fire upon which the perfumes are to be put.

THe fire which is to be uſed for ſuffumigations, is to be in a new veſſel of earth or iron; and let it be exorciſed after this manner. *I exorciſe thee, O thou creature of fire, by him by whom all things are made, that forthwith thou caſt away every phantaſme from thee, that it ſhall not be able to do any hurt in any thing.* Then ſay, *Bleſs, O Lord, this creature of fire, and ſanctifie it, that it may be bleſſed to ſet forth the praiſe of thy holy name, that no hurt may come to the Exerciſers or Spectators: through our Lord Jeſus Chriſt*, &c.

Of the Garment and Pentacle.

LEt it be a Prieſts Garment, if it can be: but if it cannot be had, let it be of linen, and clean. Then take this Pentacle made in the day and hour of *Mercury*, the Moon increaſing, written in parchment made of a kids skin. But firſt let there be ſaid over it the Maſs of the holy Ghoſt, and let it be ſprinkled with water of baptiſm.



An Oration to be ſaid, when the Veſture is put on.

ANcor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angels, O Lord, I will put on the Garment of Salvation, that this which I deſire I may bring to effect; through thee the moſt holy Adonay, whoſe kingdom endureth for ever and ever. Amen.

Of

Of the manner of working.

LEt the *Moon* be increasing and equal, if it may then be done, and let her not be combust.

The Operator ought to be clean and purified by the space of nine daies before the beginning of the work, and to be confessed, and receive the holy Communion. Let him have ready the perfume appropriated to the day wherein he would perform the work. He ought also to have holy water from a Priest, and a new earthen vessel with fire, a Vesture and Pentacle; and let all these things be rightly and duly consecrated and prepared. Let one of the servants carry the earthen vessel full of fire, and the perfumes, and let another bear the book, another the Garment and Pentacle, and let the master carry the Sword; over which there must be said one mass of the Holy Ghost; and on the middle of the Sword, let there be written this name *Agla* †, and on the other side thereof, this name † *On* †. And as he goeth to the consecrated place, let him continually read Letanies, the servants answering. And when he cometh to the place where he will erect the Circle, let him draw the lines of the Circle, as we have before taught: and after he hath made it, let him sprinkle the Circle with holy water, saying, *Asperges me Domine*, &c. Wash me O Lord, &c.

The Master therefore ought to be purified with fasting, chastity, and abstinency from all luxury the space of three whole dayes before the day of the operation. And on the day that he would do the work, being clothed with pure garments, and furnished with Pentacles, Perfumes, and other things necessary hereunto, let him enter the Circle, and call the Angels from the four parts of the world, which do govern the seven Planets the seven dayes of the week, Colours and Metals; whose name you shall see in their places. And with bended knees invocating the said Angels particularly, let him say, *O Angeli supradicti, estote adjutores meæ petitioni,*

& in adjutorium mihi, in meis rebus & petitionibus.

Then let him call the Angels from the four parts of the world, that rule the Air the ſame day wherein he doth the work or experiment. And having implored ſpecially all the Names and Spirits written in the Circle, let him ſay, *O vos omnes, adjuro atque conteſtor per ſedem Adonay, per Hagios, ô Theos, Iſchyros, Athanatos, Paracletos, Alpha & Omega, & per hæc tria nomina ſecreta, Agla, On, Tetragrammaton, quòd hodie debeatis adimplere quod cupio.*

Theſe things being performed, let him read the Conjuration aſſigned for the day wherein he maketh the experiment, as we have before ſpoken; but if they ſhall be partinacious and refractory, and will not yeild themſelves obedient, neither to the Conjuration aſſigned to the day, nor to the prayers before made, then uſe the Conjurations and Exorciſmes following.

An Exorciſme of the Spirits of the Air.

NOs facti ad imaginem Dei, dotati potentia Dei, & ejus facti voluntate, per potentiſſimum & corroboratum nomen Dei El, forte & admirabile vos exorcizamus (here he ſhall name the Spirits he would have appear, of what order ſoever they be) *& imperamus per eum qui dixit, & factum eſt, & per omnia nomina Dei, & per nomen Adonay, El, Elohim, Elohe, Zebaoth, Elion, Eſcerchie, Jah, Tetragrammaton, Sadai, Dominus Deus, excelſus, exorcizamus vos, atque potenter imperamus, ut appareatis ſtatim nobis hic juxta Circulum in pulchra forma, videlicet humana, & ſine deformitate & tortuoſitate aliqua. Venite vos omnes tales, quia vobis imperamus, per nomen Y & V quod Adam audivit, & locutus eſt: & per nomen Dei Agla, quod Loth audivit, & factus ſalvus cum ſua familia: & per nomen Joth, quod Jacob audivit ab Angelo ſecum luctantes, & liberatus eſt de manu fratris ſui Eſau:* and by the name *Anephexeton, quod Aaron audivit, & loquens, & ſapiens factus eſt: & per nomen Zebaoth, quod Moſes nominavit, & omnia flumina & paludes de terra Ægypti,*

verſa

verſa fuerunt in ſanguinem: & per nomen Ecerchie Oriſton, quod Moſes nominavit, & omnes fluvii ebullierunt ranas, & aſcenderunt in domos Ægyptiorum, omnia deſtruentes: & per nomen Elior, quod Moſes nominavit, & fuit grando talis, qualis non fuit ab initio mundi: & per nomen Adonay, quod Moſes nominavit, & fuerunt locuſtæ, & apparuerunt ſuper terram Ægyptiorum, & comederunt quæ reſidua erant grandini: & per nomen Schemes amathia, quod Joſua vocavit, & remoratus eſt Sol curſum: & per nomen Alpha & Omega, quod Daniel nominavit, & deſtruxit Beel, & Draconem interfecit: & in nomine Emmanuel, quod tres pueri, Sidrach, Miſach & Abdenago, in camino ignis ardentis, cantaverunt, & liberati fuerunt: & per nomen Hagios, & ſedem Adonay, & per ὁ Theos, Iſcytos, Athanatos, Paracletus; & per hæc tria ſecreta nomina, Agla, On, Tetragrammaton, adjuro, conteſtor, & per hæc nomina, & per alia nomina Domini noſtri Dei Omnipotentis, vivi & veri, vos qui veſtra culpa de Cœlis ejecti fuiſtis uſque ad infernum locum, exorcizamus, & viriliter imperamus, per eum qui dixit, & factum eſt, cui omnes obediunt creaturæ, & per illud tremendum Dei judicium: & per vitare omnibus incertum, vitreum, quod eſt ante conſpectum divinæ majeſtatis gradiens, & potentiale: & per quatuor divina animalia T. antè ſedem divinæ majeſtatis gradientia, & oculos antè & retrò habentia: & per ignem ante ejus thronum circumſtantem: & per ſanctos Angelos Cœlorum, T. & per eam quæ Eccleſia Dei nominatur: & per ſummam ſapientiam Omnipotentis Dei viriliter exorcizamus, ut nobis hic ante Circulum appareatis, ut faciendam noſtram voluntatem, in omnibus prout placuerit nobis: per ſedem Baldachiæ, & per hoc nomen Primeumaton, quod Moſes nominavit, & in cavernis abyſſi fuerunt profundati vel abſorpti, Datan, Corah & Abiron: & in virtute iſtius nominis Primeumaton, tota Cœli militia compellente, maledicimus vos, privamus vos omni officio, loco & gaudio veſtro, uſque in profundum abyſſi, & uſque ad ultimum diem judicii vos ponimus, & relegamus in ignem æternum, & in ſtagnum ignis & ſulphuris, niſi ſtatim appareatis hic coram nobis, ante Circulum, ad faciendum voluntatem noſtram. In omnibus venite per hæc nomina, Adonay Zebaeth, Adonay Amioram. Venite, venite, imperat vobis Ado-

nay, Saday, Rex regum potentissimus & tremendissimus, cujus vires nulla subterfugere potest creatura vobis pertinacissimis futuris nisi obedieritis, & appareatis ante hunc Circulum, affabiles subito, tandem ruina flebilis miserabilisque, & ignis perpetuum inextinguibilis vos manet. Venite ergo in nomine Adonay Zebaoth, Adonay Amioram: venite, venite, quid tardatis? festinate imperat vobis Adonay, Saday, Rex regum, El, Aty, Titeip, Azia, Hyn, Jen, Minosel, Achadan: Vay, Vaa, Ey, Haa, Eye, Exe, à, El, El, El, à, Hy, Hau, Hau, Hau, Va, Va, Va, Va.

A Prayer to God, to be said in the four parts of the world, in the Circle.

AMorule, Taneha, Latisten, Rabur, Taneha, Latisten, Eschs, Aladia, Alpha & Omega, Leysle, Oriston, Adonay: O my most merciful heavenly Father, have mercy upon me, although a sinner; make appear the arm of thy power in me this day (although thy unworthy child) against these obstinate and pernicious Spirits, that I by thy will may be made a contemplator of thy divine works, and may be illustrated with all wisdom, and alwaies worship and glorifie thy name. I humbly implore and beseech thee, that these Spirits which I call by thy judgement, may be bound and constrained to come, and give true and perfect answers to those things which I shall ask them, and that they may declare and shew unto us those things which by me or us shall be commanded them, not hurting any creature, neither injuring nor terrifying me or my fellows, nor hurting any other creature, and affrighting no man; but let them be obedient to my requests, in all these things which I command them. Then let him stand in the middle of the Circle, and hold his hand towards the Pentacle, and say, *Per Pentaculum Salomonis advocavi, dent mihi responsum verum.*

Then let him say, *Beralanensis, Baldachiensis, Paumachiæ & Apologiæ sedes, per Reges potestatesq; magnanimas, ac principes præpotentes, genio, Liachidæ, ministri tartareæ sedes: Primac,*

hic

hic princeps sedis Apologia nona cohorte : Ego vos invoco, & invocando vos conjuro, atq; superna Majestatis munitus virtute, potenter impero, per eum qui dixit, & factum est, & cui obediunt omnes creaturæ : & per hoc nomen ineffabile, Tetragrammaton יהוה *Jehovah, in quo est plasmatum omne seculum, quo audito elementa corruunt, aër concutitur, mare retrograditur, ignis extinguitur, terra tremit, omnesq; exercitus Cœlestium, Terrestrium, & Infernorum tremunt, turbantur & corruunt : quatenus citò & sine mora & omni occasione remota, ab universis mundi partibus veniatis, & rationabiliter de omnibus quæcunque interrogavero, respondeatis vos, & veniatis pacifice, visibiles, & affabiles : nunc & sine mora manifestantes quod cupimus : conjurati per nomen æterni vivi & veri Dei Helioren, & mandata nostra perficientes, persistentes semper usq; ad finem, & intentionem meam, visibiles nobis, & affabiles, clara voce nobis, intelligibile, & sine omni ambiguitate.*

Visions and Apparitions.

Quibus ritè peractis, apparebunt infinitæ visiones, & phantasmata pulsantia organa & omnis generis instrumenta musica, idq; fit à spiritibus, ut terrore compulsi socii abeant à Circulo, quia nihil adversus magistrum possunt. Post hæc videbis infinitos sagittarios cum infinita multitudine bestiarum horribilem : quæ ita se componunt, ac si vellent devorare socios : & tamen nil timeant. Tunc Sacerdos sive Magister, adhibens manum Pentaculo, dicat : Fugiat hinc iniquitas vestra, virtute vexilli Dei. Et tunc Spiritus obedire magistro cogentur, & socii nil amplius videbunt.

Then let the Exorcist say, stretching out his hand to the Pentacle, *Ecce Pentaculum Salomonis, quod ante vestram adduxi præsentiam : ecce personam exercizatoris in medio Exorcismi, qui est optimè à Deo munitus, intrepidus, providus, qui viribus potens vos exercizando invocavit & vocat. Venite ergo cum festinatione in virtute nominum istorum, Aye, Saraye, Aye, Saraye, Aye Saraye, ne differatis venire, per nomina æterna Dei vivi & veri Eloy, Archima, Rabur : & per hoc præsens Pentaculum, quod*

super

ſuper vos potenter imperat: & per virtutem cœleſtium Spirituum dominorum veſtrorum: & per perſonam exorcizatoris, conjurati, feſtinati venire & obedire præceptori veſtro, qui vocatur Oclinomos. His peractis, ſibiles in quatuor angulis mundi. Et videbis immediate magnos motus: & cùm videris, dicas: Quid tardatis? quid moramini? quid facitis? præparate vos & obedite præceptori veſtro, in nomine Domini Bathat, vel Vachat ſuper Abrac ruens, ſuper veniens, Abeor ſuper Abetet.

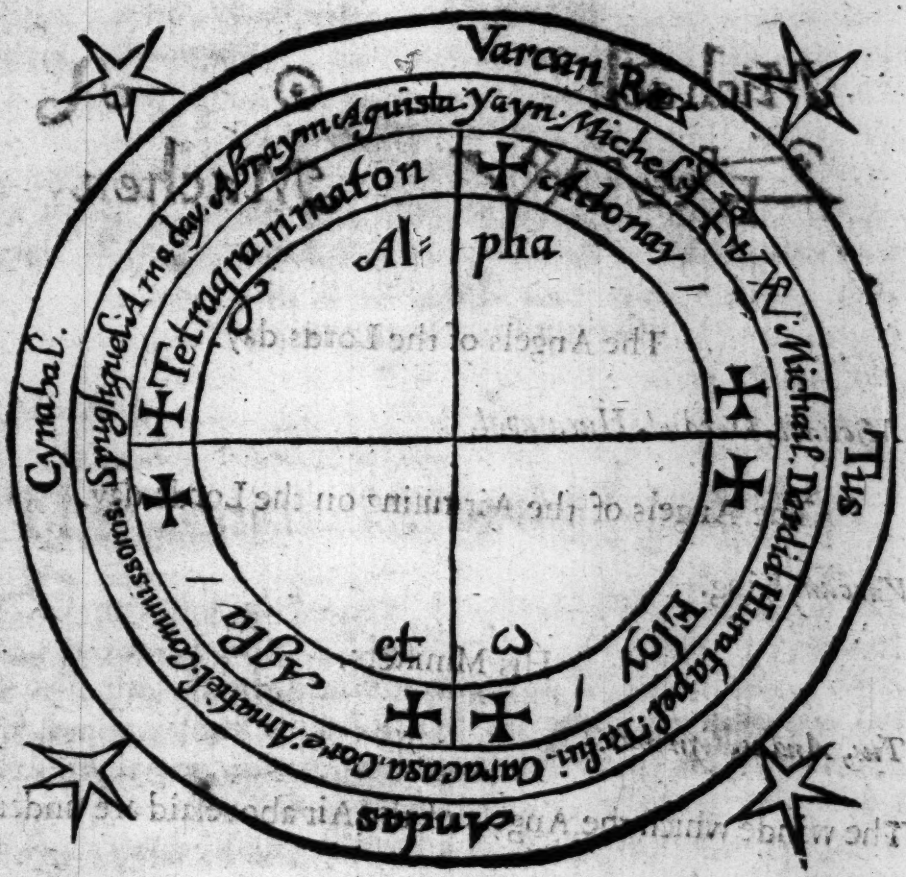
Tunc immediatè venient in ſua forma propria. Et quando videbis eos juxta Circulum, oſtende illis Pentaculum coopertum ſyndone ſacro, & diſcooperiatur, & dicat: Ecce concluſionem veſtram, nolite fieri inobedientes. Et ſubito videbis eos in pacifica forma: & dicent tibi, Pete quid vis, quia nos ſumus parati complere omnia mandata tua, quia dominus ad hæc nos ſubjugavit. Cùm autem apparuerint Spiritus, tunc dicas, Bene veneritis Spiritus, vel reges nobiliſſimi, quia vos vocavi per illum cui omne genu flectitur, cœleſtium, terreſtrium & infernorum: cujus in manu omnia regna regum ſunt, nec eſt qui ſua contrarius eſſe poſſit Majeſtati. Quatenus conſtringo vos, ut hic ante circulum viſibiles, affabiles permanetis, tamdiu tamq; conſtantes, nec ſint licentia mea recedatis, donec meam ſine fallacia aliqua & veredicè perficiatis voluntatem, per potentiæ illius virtutem, qui mare poſuit terminum ſuum, quem præterire non poteſt, & lege illius potentiæ, non pertranſit fines ſuos, Dei ſcilicet altiſſimi, regis, domini, qui cuncta creavit, Amen. Then command what you will, and it ſhall be done. Afterwards licenſe them thus: † *In nomine Patris,* † *Filii, &* † *Spiritus ſancti, ite in pace ad loca veſtra: & pax ſit inter nos & vos, parati ſitis venire vocati.*

Theſe are the things which *Peter de Abano* hath ſpoken concerning Magical Elements.

But that you may the better know the manner of compoſing a Circle, I will ſet down one Scheme; ſo that if any one would make a Circle in Spring-time for the firſt hour of Lords day, it muſt be in the ſame manner as is the figure following.

The

The figure of a Circle for the first hour of the Lords day, in Spring-time.

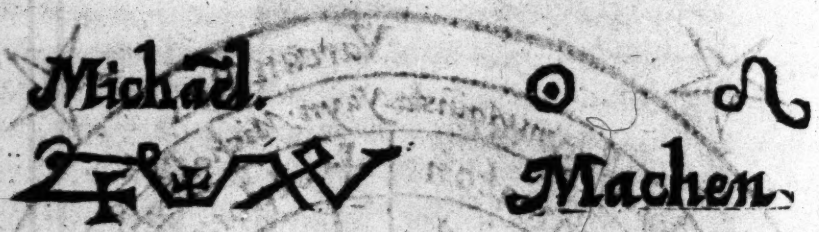


It remaineth now, That we explain the week, the ſeveral dayes thereof: and firſt of the Lords day.

Con-

Considerations of the Lords day.

THe Angel of the Lords day, his Sigil, Planet, Signe of the Planet, and the name of the fourth heaven.



The Angels of the Lords day.

Michael, Dardiel, Huratapal.

The Angels of the Air ruling on the Lords day.

Varcan, King.

His Ministers.

Tus, Andas, Cynabal.

The winde which the Angels of the Air aboveſaid are under.

The North-winde.

The Angel of the fourth heaven, ruling on the Lords day, which ought to be called from the four parts of the world.

At the Eaſt.

Samael. Baciel. Atel.
Gabriel. Vionatraba.

At

At the West.

Anael. *Pabel.* *Uſtael.*
Burchat. *Suceratos.* *Capabili.*

At the North.

Aiel. *Aniel*, vel *Aquiel.* *Maſgabriel.*
Sapiel. *Matuyel.*

At the South.

Ha'udiel. *Machaſiel.* *Charſiel.*
Uriel. *Naromiel.*

The perfume of the Lords day.

Red Wheat.

The Conjuration of the Lords day.

CONjuro & confirmo ſuper vos Angeli fortes Dei, & ſancti, in nomine Adonay, Eye, Eye, Eya, qui eſt ille, qui fuit, eſt & erit, Eye, Abraye: & in nomine Sadiy, Cados, Cados, Cados, altè ſedentis ſuper Cherubin, & per nomen magnum ipſius Dei fortis & potentis, exaltatique ſuper omnes cœlos, Eye, Saraye, plaſmatoris ſeculorum, qui creavit mundum, cœlum, terram, mare, & omnia quæ in eis ſunt in primo die, & ſigillavit ea ſancto nomine ſuo Phaa: & per nomina ſanctorum Angelorum, qui dominantur in quarto exercitu, & ſervunt coram potentiſſimo Sataniel, Angelo magno & honorato: & per nomen ſtellæ, quæ eſt Sol, & per ſignum, & per immenſum nomen Dei vivi, & per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpoſitus Diei Dominicæ: & per nomen Adonay, Dei Iſrael, qui creavit mundum & quicquid in eo eſt, quod pro me labores, & adimpleas omnem meam petitionem, juxta meum velle & votum meum, in negotio &

cauſa

causa mea. And here thou ſhalt declare thy cauſe and buſineſs, and for what thing thou makeſt this Conjuration.

The Spirits of the Air of the Lords day, are under the North-winde; their nature is to procure Gold, Gemmes, Carbuncles, Riches; to cauſe one to obtain favour and benevolence; to diſſolve the enmities of men; to raiſe men to honors; to carry or take away infirmities. But in what manner they appear, it's ſpoken already in the former book of Magical Ceremonies.

Conſiderations of Munday.

THe Angel of Munday, his Sigil, Planet, the Signe of the Planet, and name of the firſt heaven.

Gabriel. ☾ ♋



Shamain.

The Angels of Munday.

Gabriel. Michael. Samael.

The Angels of the Air ruling on Munday.

Arcan, King.

His Miniſters.

Bilet. Miſſabu. Abuzahha.

The

The winde which the said Angels of the Air are subject to.

The West-winde.

The Angels of the first heaven, ruling on Munday, which ought to be called from the four parts of the world.

From the East.

Gabriel. Gabrael. Madiel.
Deamiel. Janael.

From the West.

Sachiel. Zaniel. Habaiel.
Bachanael. Corabael.

From the North.

Mael. Vvael. Valnum.
Ballel. Balay. Humastrau.

From the South.

Curaniel. Dabriel. Darquiel.
Hanum. Anayl. Vetuel.

The Perfume of Munday.

Aloes.

The Conjuration of Munday.

CONjuro & confirmo super vos Angeli fortes & boni, in nomine Adonay, Adonay, Adonay, Eie, Eie, Eie, Cados, Cados,

Cados, Achim, Achim, Ja, Ja, Fortis, Ja, qui apparuit monte Sinai, cum glorificatione regis Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia, qui maria creavit stagna & omnes aquas in secundo die, quasdam super cœlos, & quasdam in terra. Sigillavit mare in alio nomine suo, & terminum, quem sibi posuit, non præterit: & per nomina Angelorum, qui dominantur in primo exercitu, qui serviunt Orphaniel Angelo magno, precioso & honorato: & per nomen Stellæ, quæ est Luna: & per nomina prædicta, super te conjuro, scilicet Gabriel, qui es præpositus diei. Luna secundo quòd pro me labores & adimpleas, &c. As in the Conjuration of Sunday.

The Spirits of the Air of Munday, are subject to the West-winde, which is the winde of the Moon: their nature is to give silver; to convey things from place to place; to make horses swift, and to disclose the secrets of persons both present and future: but in what manner they appear, you may see in the former book.

Considerations of Tuesday.

THe Angel of Tuesday, his sigil, his Planet, the Signe governing that Planet, and the name of the fifth heaven.

Samael.. Machon.

The Angels of Tuesday.

Samael. Sarael. Amabiel.

The

The Angels of the Air ruling on Tueſday.

Samax, King.

His Miniſters.

Carmax. Iſmoli. Paffran.

The winde to which the ſaid Angels are ſubject:

The Eaſt-winde.

The Angels of the fifth heaven ruling on Tueſday, which ought to be called from the four parts of the world.

At the Eaſt.

Friagne. Gnael. Damael.
Calzas. Arragon.

At the Weſt.

Lama. Aſtagna. Lobquin.
Sontas. Juzel Iſrael.
Irel.

At the North.

Rahumel. Hyniel. Rayel.
Seraphiel. Mahiel. Fruciel.

At the South.

Sacriel. Janiel. Galdel.
Oſael. Vianuel. Zaliel.

The

The Perfume of Tuesday.

Pepper.

The Conjuration of Tuesday.

Conjuro & confirmo super vos, Angeli fortes & sancti, per nomen Ja, Ja, Ja, He, He, He, Va, Hy, Hy, Ha, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim: & per nomina ipsius alti Dei, qui fecit aquam aridam apparere, & vocavit terram, & produxit arbores, & herbas de ea, & sigillavit super eam cum preciosa honorato, metuendo & sancto nomine suo: & per nomen angelorum dominantium in quinto exercitu, qui serviunt Acimoy Angelo magno, forti, potenti, & honorato: & per nomen Stellæ, quæ est Mars: & per nomina predicta conjuro super te Samael, Angele magne, qui prapositus es diei Martis: & per nomina Athenay, Dei vivi & veri, quod pro me labores, & adimpleas, &c. As in the Conjuration of Sunday.

The Spirits of the Air of Tuesday are under the East-winde: their nature is to cause wars, mortality, death and combustions; and to give two thousand Souldiers at a time; to bring death, infirmities or health. The manner of their appearing you may see in the former book.

Considerations of Wednesday.

THe Angel of Wednesday, his Sigil, Planet, the Signe governing that Planet, and the name of the second heaven.

Ra-

The



The Angels of Wednesday.

Raphael. Miel. Seraphiel.

The Angels of the Air ruling on Wednesday.

Mediat or *Mediat, Rex.*

Ministers.

Suquinos. Sallales.

The winde to which the said Angels of the Air are subject.

The Southwest-winde.

The Angels of the second heaven governing Wednesday, which ought to be called from the four parts of the world.

At the East.

Mathlai. Tarmuel. Baraberat.

At the West.

Jereseue. Mitraton.

At

At the North.



Thiel. Rael. Jariahel.
Venahel. Kelel. Abiſori.
Ucirnael.

At the South.

Milliel. Nelapa. Babel.
Caluel. Vel. Laquel.

The Fumigation of Wedneſday.

Maſtick.

The Conjuration of Wedneſday.

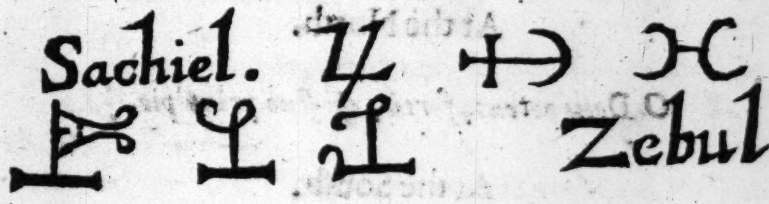
CONjuro & confirmo vos angeli fortes, ſancti & potentes, in numine fortiſſimi & ben dicti Ja, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie, Aſamie, Aſaraie: & in nomine Adonay Dei Iſrael, qui creavit luminaria magna, ad diſtinguendum diem à nocte: & per nomen omnium Angelorum deſervientium in exercitu ſecundo coram Vetrix Angelo maſori, ad fortis & potenti: & per nomen Stella, quæ eſt Mercurius: & per nomen Sigilli, quæ ſigillatur à Deo fortiſſimo & honorato: per omnia prædicta ſuperte Raphael Angele magne, conjuro, qui es præpoſitus diei quarta: & per nomen ſanctum quod erat ſcriptum in fronte Aaron ſacerdotis altiſſimi creatoris: & per nomina Angelorum, qui in gratiam Salvatoris confirmati ſunt: & per nomen ſedis Animalium, habentium ſenas alas, quòd pro me labores, &c. As in the Conjuration of Sunday.

The Spirits of the Air of Wedneſday are ſubject to the South-weſt-winde: their nature is to give all Metals; to reveal all earthly things paſt, preſent and to come; to pacifie judges, to give victories in war, to re-edifie, and teach experiments and all decayed Sciences, and to change bodies mixt of Ele-

Elements conditionally out of one into another; to give infirmities or health; to raise the poor, and cast down the high ones; to binde or lose Spirits; to open locks or bolts: such-kinde of Spirits have the operation of others, but not in their perfect power, but in virtue or knowledge. In what manner they appear, it is before spoken.

Considerations of Thursday.

THe Angel of Thursday, his Sigil, Planet, the Signe of the Planet, and the name of the sixth heaven.

Sachiel.  Zebul.

The Angels of Thursday.

Sachiel, Castiel, Asasiel.

The Angels of the Air governing Thursday.

Suth, Rex.

Ministers.

Maguth, Gutriv.

The winde which the said Angels of the Air are under.

The South-winde.

But because there are no Angels of the Air to be found a-

bove the fifth heaven, therefore on Thurſday ſay the prayers following in the four parts of the world.

At the Eaſt.

O Deus magne & excelſe, & honorate, per infinita ſecula.

At the Weſt.

O Deus ſapiens, & clare, & juſte, ac divina clementia: ego rogo te piſſime Pater, quòd meam petitionem, quòd meum opus, & meum laborem hodie debeam complere, & perfectè intelligere. Tu qui vivis & regnas per infinita ſecula ſeculorum, Amen.

At the North.

O Deus potens, fortis, & ſine principio.

At the South.

O Deus potens & miſericors.

The Perfume of Thurſday.

Saffron.

The Conjuration of Thurſday.

COnjuro & confirmo ſuper vos, Angeli ſancti, per nomen, Cados, Cados, Cados, Eſchereie, Eſchereie, Eſchereie. Hatim ja, fortis firmator ſeculorum, Cantine, Jzym, Janic, Anic, Calbat, Sabtac, Beniſay, Almaym: & per nomen Adonay, qui creavit piſces reptilia in aquis, & aves ſuper faciem terre, volantes verſus cœlos die quinto: & per nomina Angelorum ſervientium in ſexto exercitu eo am paſtore Angelo ſancto & magno & potenti principe: & per nomen ſtelle, que eſt Jupiter: & per nomen Sigilli ſui:

sui : & per nomen Adonay, summi Dei, omnium creatoris : & per nomen omnium stellarum, & per vim & virtutem earum: & per nomina prædicta, conjuro te Sachiel Angele magne, qui es præpositus diei Jovis, ut pro me labores, &c. As in the Conjuration of the Lords day.

The Spirits of the Air of Thursday, are subject to the South-winde; their nature is to procure the love of women; to cause men to be merry and joyful; to pacifie strife and contentions; to appease enemies; to heal the diseased, and to disease the whole; and procureth losses, or taketh them away. Their manner of appearing is spoken of already.

Considerations of Friday.

THe Angel of Friday, his Sigil, his Planet, the Signe governing that Planet, and name of the third heaven.

Anaël. Sagun.

The Angels of Friday.

Anael. Rachiel. Sachiel.

The Angels of the Air reigning on Friday.

Sarabotes, King.

Ministers.

Annabiel. Abas. Abalidoth. Flasf.

The winde which the ſaid Angels of the Air are under.

The Weſt-winde.

Angels of the third heaven, ruling on Friday, which are to be called from the four parts of the world.

At the Eaſt.

Setchiel. Chedusitaniel. Corat.
Tamael. Tenaciel.

At the Weſt.

Turiel. Coniel. Babiel.
Kadie. Maltiel. Huphaltiel.

At the North.

Peniel. Penael. Penat.
Raphael. Raniel. Doremiel.

At the South.

Porna. Sachiel. Chermiel.
Samael. Santanael. Famiel.

The Perfume of Friday.

Pepperwort.

The Conjuration of Friday.

COnjuro & confirmo ſuper vos Angeli fortes, ſancti atq; potentes, in nomine On, Hey, Heja, Ja, Je, Adonay, Saday, &

& in nomine Sadai, qui creavit quadrupedia & anamalia reptilia, & homines in ſexto die, & Adæ dedit poteſtatem ſuper omnia animalia : unde benedictum ſit nomen creatoris in loco ſuo : & per nomina Angelorum ſervientium in tertio exercitu, coram Dagiel Angelo magno, principe forti atq; potenti : & per nomen Stellæ quæ eſt Venus : & per Sigillum ejus, quod quidem eſt ſanctum : & per nomina prædicta conjuro ſuper te Anael, qui es præpoſitus diei ſextæ, ut pro me labores, &c. As before in the Conjuration of Sunday.

The Spirits of the Air of Friday are ſubject to the Weſt-winde ; their nature is to give ſilver ; to excite men, and incline them to luxury ; to reconcile enemies through luxury ; and to make marriages ; to allure men to love women ; to cauſe, or take away infirmities ; and to do all things which have motion.

Conſiderations of Saturday, or the Sabbath day.

THe Angel of Saturday, his Seal, his Planet, and the Signe governing the Planet.

Caßiel.

The Angels of Saturday.

Caſſiel. Machatan. Uriel.

The

The Angels of the Air ruling on Saturday.

Maymon, King.

Miniſters.

Abumalith. Aſſaibi. Balidet.

The winde which the ſaid Angels of the Air aforeſaid are under.

The Southweſt-winde.

The Fumigation of Saturday.

Sulphur.

It is already declared in the Conſideration of Thurſday, That there are no Angels ruling the Air, above the fifth heaven: therefore in the four Angles of the world, uſe thoſe Orations which you ſee applied to that purpoſe on Thurſday.

The Conjuration of Saturday.

CConjuro & confirmo ſuper vos Caphriel vel Caſſiel, Machatori, & Seraquiel Angeli fortes & potentes: & per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acim, Cados, Cados, Ina vel Ima, Ima, Saclay, Ja, Sar, Domini formatoris ſeculorum, qui in ſeptimo die quievit: & per illum qui in beneplacito ſuo filiis Iſrael in hereditatem obſervandum dedit, ut eum firmiter cuſtodirent, & ſanctificarent, ad habendam inde bonam in alio ſeculo remunerationem: & per nomina Angelorum ſervientium in exercitu ſeptimo Bnoel Angelo magno & potenti principi: & per nomen ſtellæ quæ eſt Saturnus: & per ſanctum Sigillum ejus: & per nomina prædicta conjuro ſuper te Caphriel, qui præpo-

præpositus es diei septimæ, quæ est dies Sabbati, quòd pro me labores, &c. As is set down in the Conjuration of the Lords day.

The Spirits of the Air of Saturday are subject to the South-west-winde: the nature of them is to sow discords, hatred, evil thoughts and cogitations; to give leave freely, to slay and kill every one, and to lame or maim every member. Their manner of appearing is declared in the former book.

Tables of the Angels of the Hours, according to the course of the dayes.

Sunday.

Hours of the day.	Angels of the hours.	Hours of the day.	Angels of the hours.
1. *Tayn.*	*Michael.*	7. *Ourer.*	*Samael.*
2. *Janer.*	*Anael.*	8. *Tanic.*	*Michael.*
3. *Nasnia.*	*Raphael.*	9. *Neron.*	*Anael.*
4. *Salla.*	*Gabriel.*	10. *Jayon.*	*Raphael.*
5. *Sadedali.*	*Cassiel.*	11. *Abay.*	*Gabriel.*
6. *Thamur.*	*Sachiel.*	12. *Natulon.*	*Cassiel.*

Hours of the night.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Beron.*	*Sachiel.*	7. *Netos.*	*Cassiel.*
2. *Barol.*	*Samael.*	8. *Tafrac.*	*Sachiel.*
3. *Thamu.*	*Michael.*	9. *Sassur.*	*Samiel.*
4. *Athir.*	*Anael.*	10. *Aglo.*	*Michael.*
5. *Mathon.*	*Raphael.*	11. *Calerna.*	*Anael.*
6. *Rasn.*	*Gabriel.*	12. *Salam.*	*Raphael.*

Munday.

Munday.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Tayn.*	*Gabriel.*	1. *Beron.*	*Anael.*
2. *Janor.*	*Caſſiel.*	2. *Barol.*	*Raphael.*
3. *Neſnia.*	*Sachiel.*	3. *Thaun.*	*Gabriel.*
4. *Salla.*	*Samael.*	4. *Athir.*	*Caſſiel.*
5. *Sadedali.*	*Michael.*	5. *Mathon.*	*Sachiel.*
6. *Thamur.*	*Anael.*	6. *Rana.*	*Samael.*
7. *Ourer.*	*Raphael.*	7. *Netos.*	*Michael.*
8. *Tanic.*	*Gabriel.*	8. *Taſrac.*	*Anael.*
9. *Neron.*	*Caſſiel.*	9. *Saſſur.*	*Raphael.*
10. *Jayon.*	*Sachiel.*	10. *Aglo.*	*Gabriel.*
11. *Abay.*	*Samael.*	11. *Calerno.*	*Caſſiel.*
12. *Natalon.*	*Michael.*	12. *Salam.*	*Sachiel.*

Tuesday.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Tayn.*	*Samael.*	1. *Beron.*	*Caſſiel.*
2. *Janor.*	*Michael.*	2. *Barol.*	*Sachiel.*
3. *Neſnia.*	*Anael.*	3. *Thaun.*	*Samael.*
4. *Salla.*	*Raphael.*	4. *Athir.*	*Michael.*
5. *Sadedali.*	*Gabriel.*	5. *Mathon.*	*Anael.*
6. *Thamur.*	*Caſſiel.*	6. *Rana.*	*Raphael.*
7. *Ourer.*	*Sachiel.*	7. *Netos.*	*Gabriel.*
8. *Tanic.*	*Samael.*	8. *Taſrac.*	*Caſſiel.*
9. *Neron.*	*Michael.*	9. *Saſſur.*	*Sachiel.*
10. *Jayon.*	*Anael.*	10. *Aglo.*	*Samael.*
11. *Abay.*	*Raphael.*	11. *Calerno.*	*Michael.*
12. *Natalon.*	*Gabriel.*	12. *Salam.*	*Anael.*

Wedneſ-

WEDNESDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Raphael.*	1. *Berar.*	*Michael.*
2. *Janor.*	*Gabriel.*	2. *Baral.*	*Anael.*
3. *Naſnia.*	*Caſſiel.*	3. *Thanu.*	*Raphael.*
4. *Salla.*	*Sachiel.*	4. *Athir.*	*Gabriel.*
5. *Sadedali.*	*Samael.*	5. *Mathon.*	*Caſſiel.*
6. *Thamur.*	*Michael.*	6. *Rana.*	*Sachiel.*
7. *Ourer.*	*Anael.*	7. *Netas.*	*Samael.*
8. *Tanic.*	*Raphael.*	8. *Tafrac.*	*Michael.*
9. *Neron.*	*Gabriel.*	9. *Saſſur.*	*Anael.*
10. *Jayon.*	*Caſſiel.*	10. *Agla.*	*Raphael.*
11. *Abay.*	*Sachiel.*	11. *Calerna.*	*Gabriel.*
12. *Neron.*	*Samuel.*	12. *Salam.*	*Caſſiel.*

THURSDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Sachiel.*	1. *Beron.*	*Gabriel.*
2. *Janor.*	*Samael.*	2. *Baral.*	*Caſſiel.*
3. *Naſnia.*	*Michael.*	3. *Thanu.*	*Sachiel.*
4. *Salla.*	*Anael.*	4. *Athir.*	*Samael.*
5. *Sadedali.*	*Raphael.*	5. *Maton.*	*Michael.*
6. *Thamur.*	*Gabriel.*	6. *Rana.*	*Anael.*
7. *Ourer.*	*Caſſiel.*	7. *Netas.*	*Raphael.*
8. *Tanic.*	*Sachiel.*	8. *Tafrac.*	*Gabriel.*
9. *Neron.*	*Samael.*	9. *Saſſur.*	*Caſſiel.*
10. *Jayon.*	*Michael.*	10. *Agla.*	*Sachiel.*
11. *Abay.*	*Anael.*	11. *Calerna.*	*Samael.*
12. *Natalon.*	*Raphael.*	12. *Salam.*	*Michael.*

FRIDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Anael.*	1. *Beron.*	*Samael.*
2. *Janor.*	*Raphael.*	2. *Barol.*	*Michael.*
3. *Naſnia.*	*Gabriel.*	3. *Thanu.*	*Anael.*
4. *Salla.*	*Caſſiel.*	4. *Athir.*	*Raphael.*
5. *Sadedali.*	*Sachiel.*	5. *Maton.*	*Gabriel.*
6. *Thamur.*	*Samael.*	6. *Rana.*	*Caſſiel.*
7. *Ourer.*	*Michael.*	7. *Netos.*	*Sachiel.*
8. *Tanic.*	*Anael.*	8. *Taſrac.*	*Samael.*
9. *Neron.*	*Raphael.*	9. *Saſſur.*	*Michael.*
10. *Jayon.*	*Gabriel.*	10. *Agla.*	*Anael.*
11. *Abay.*	*Caſſiel.*	11. *Calerna.*	*Raphael.*
12. *Natalon.*	*Sachiel.*	12. *Salam.*	*Gabriel.*

SATURDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Caſſiel.*	1. *Beron.*	*Raphael.*
2. *Janor.*	*Sachiel.*	2. *Barol.*	*Gabriel.*
3. *Naſnia.*	*Samael.*	3. *Thanu.*	*Caſſiel.*
4. *Salla.*	*Michael.*	4. *Athir.*	*Sachiel.*
5. *Sadedali.*	*Anael.*	5. *Maton.*	*Samael.*
6. *Thamur.*	*Raphael.*	6. *Rana.*	*Michael.*
7. *Ourer.*	*Gabriel.*	7. *Netos.*	*Anael.*
8. *Tanic.*	*Caſſiel.*	8. *Taſrac.*	*Raphael.*
9. *Neron.*	*Sachiel.*	9. *Suſſur.*	*Gabriel.*
10. *Jayon.*	*Samael.*	10. *Aglo.*	*Caſſiel.*
11. *Abay.*	*Michael.*	11. *Calerna.*	*Sachiel.*
12. *Natalon.*	*Anael.*	12. *Salam.*	*Samael.*

But this is to be obſerved by the way, that the firſt hour of the day, of every Country, and in every ſeaſon whatſoever, is to be aſſigned to the Sun-riſing, when he firſt appeareth a-riſing in the horizon: and the firſt hour of the night is to be the thirteenth hour, from the firſt hour of the day. But of theſe things it is ſufficiently ſpoken.

FINIS.